ABSTRACT

THE PASTOR AS MISSIONAL CHURCH ARCHITECT

by

James Derrick Lemons

The purpose of this dissertation is to help pastors incorporate missional patterns into the culture of an existing church. The best role for a pastor to assume while helping to shift the church culture is that of a missionary who takes seriously the unique culture of every congregation.

The literature review examines the theological foundations of becoming more missionally focused from the perspective of Jesus. More specifically stated, Jesus exemplified how to shift the cultural understanding of the kingdom of God toward its original meaning. The literature review also addresses how pastors can change the culture in churches through the culturally sensitive diffusion of innovations.

The findings suggest that during this study a missional culture shift occurred within the opinion leaders of Long Shoals Wesleyan Church. They became more oriented toward engaging with secular community. Additionally, anecdotal evidence provides clues that a culture shift has begun to take place in the congregation as a whole as well. The success of this project can be directly linked to the cultural-change process, based on diffusion and change theory as outlined in Chapter 2.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled

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CHAPTER 1

PROBLEM

Three major issues contribute to the decline of local churches in the Western world. First, the church has struggled to stay rooted in mission. Second, churches have been too passive in engaging people outside the church. Third, church practices are largely built on an outdated Christendom model of ministry (Mead 5).

In order to grasp these problems fully, a fresh understanding of the meaning of mission, a review of the Apostolic model of ministry, and a critique of the Christendom model of ministry would be helpful. The church is in mission in that it is being sent out and called beyond to interact with the outside culture, share Christ, and serve the community (Barrett et al. x; Bevans and Schroeder 8-9). Stephen B. Bevans and Roger P. Schroeder put mission into perspective by saying, “The church of Christ does not so much have a mission as the mission of Christ has a church” (8). Missional churches always ask the question, “What has God called us to be and do in our current cultural context?” (Frost and Hirsch 7).

Although the Apostolic church experienced problems—most notably various heresies and a lack of unity—at its best, the Apostolic church exemplified a missional church. The Apostolic church contributed to the spread of Christianity between CE 100 and CE 301 through laity participating in the mission of the church. Bevans and Schroeder reveal the exciting culture of the church in this time period by saying, “Every ministry was missionary, because at this point the entire church saw itself in this way. Mission was not a part of the church’s reality, but was its very essence” (83). Even bishops saw their primary role as evangelizing non-Christians. Traveling evangelists,

apologists, teachers and martyrs also engaged in the spreading of Christianity (83-85). Outside of these more official roles filled by people of the church, laity significantly took part in growing the church. For example, laity participated in mission by "gossiping the gospel" and "living out the language of love" to the people they encountered outside of the church (86-88). The essential characteristic of an Apostolic church is that the laity take the gospel to those outside the church (Hunter, Church 31).

Christendom, the second and longest-standing model of ministry of the church, began in the fourth century at the time of Constantine when the empire and church became one. At this point, the church, which had previously endured a hostile culture, became part of the mainstream culture. This reality created a new model of ministry popularly called Christendom. Under this model, clergy acted as the primary missionaries and church leaders, and laity took on a new role as supporters of the structures of the church (Mead 14, 21). Thus, within Christendom the laity only participated indirectly in mission. Most missional church proponents claim that Christendom was and is a flawed model for ministry, chiefly because the laity lost their direct involvement with mission (Frost and Hirsch 14). They moved from the field as players to the sidelines as cheerleaders (Mead 22).

The Christendom understanding of church continues even today, although many argue that the Church works in a post-Christendom context (Frost and Hirsch 9). Role confusion and failing structures support the argument that the church functions in a post-Christendom era. The roles and structures under the Christendom model that dictate that clergy and judicatory leaders do ministry and laity "receive it, pay for it, promote it, and perhaps even aspire to it" no longer works (Stevens 3). Clergy live in frustration because

the laity no longer unequivocally gives them support as the leaders and spokespersons for mission (Mead 34). The laity live in frustration because the clergy do not prepare them to do ministry in the world and because seemingly only what happens inside the church matters for God (Stevens 4). Judicatory leaders live in frustration because their main functions center on ending church fights and needing to convince churches of the value of judicatory leaders (Mead 37). Clergy, laity, and judicatory leaders all live in frustration because programs from other individual churches and denominations that promise to be the "magic pill" fail to produce much needed change (Mead 70; Guder, Missional Church 3). Eventually, everyone points the finger at others saying, "You are the problem."

All of these frustrations and the larger issues listed in the opening paragraph lead many to think that a new paradigm with new structures and roles are desperately needed (Mead 43; Frost and Hirsch 12). Loren Mead predicts that the new missional paradigm will take generations to come into focus (43). Since Mead's defining book, The Once and Future Church, came out in 1991, much has been accomplished in regards to describing what a missional church looks like. Darrell Guder has encouraged a wide variety of people to wrestle with what a missional church will look like through the organization The Gospel in Our Culture Network (Missional Church 7). Through their collaboration with others, they have tried to form structures to support a missional church based on fluid structures that follow "the transitional and pilgrim" ways of the church (241). In other words, the church needs to fit the context (Frost and Hirsch 86). Adaptability must become part of the fabric of the church because the church is both shaped by the context and shapes the context (Guder, Missional Church 14). Although specific structures are difficult to define, scriptural patterns for the missional church have come into focus.

Lesslie Newbigin's six foundational characteristics of a missional church are the following: The missional church (1) praises God, (2) stands on Christian truth, (3) engages with secular community, (4) empowers to disperse, (5) models exemplary community, and (6) is grounded in Christian history and focused on the eschaton (227-32).

While much has been accomplished in distilling from Scripture various patterns of a missional church, very little has been written on how to bring about missional changes within existing churches and structures. Many embrace the idea that existing churches will have difficulty being missional and, thus, think that the easiest route is starting new churches (Minatrea 178). While starting new missional churches may be easier in the sense that a missional direction can be set from the beginning, the vast resources of existing churches should not be overlooked and underestimated (Mead 84-85).

Another area overlooked in the missional church dialogue is guiding tools (e.g., training materials, literature) for pastors who desire to lead an existing church to a missional church model. Most guidance consists of a chapter at the end of a book that lists some broad recipes about bringing about change in the church. Because contextualization is vital for a church to be missional, pastors need to learn how to be missionaries to existing churches (Guder, "Missional Pastors"). By approaching a church with a missionary mind-set, pastors will approach ministry as learners, develop empathy, and seek to change parts of the culture that do not reflect missional patterns of ministry in culturally sensitive ways. When missionary pastors allow culture and change to dance together, a powerful movement toward a more missional church can develop.

Nevertheless, if one is out of step with the other, nothing lasting will happen (Weems 118).

Purpose

The purpose of this study was to evaluate a cultural-change process, based on diffusion and change theory, used to integrate one missional church characteristic into the culture of opinion leaders of Long Shoals Wesleyan Church. This research can be used to help pastors who want to move their church culture toward a missional model.

Research Questions

The following three research questions helped to evaluate the research project.

Research Question 1

At the beginning of the project, what was the extent to which the culture of the opinion leaders within Long Shoals Wesleyan Church was missional?

Research Question 2

After the innovations of the project were introduced, what was the extent to which the culture of the opinion leaders within Long Shoals Wesleyan Church was missional?

Research Question 3

What were additional factors that contributed to the adoption or rejection of the cultural innovations?

Definition of Terms

The following words are used as defined throughout the project.

Missional Church

Lois Barrett et al. capture the essence of a missional church in the following quote:

> A church that is shaped by participating in God's mission, which is to set things right in a broken, sinful world, to redeem it, and restore it to what God has always intended for the world. Missional churches see themselves not so much sending, as being sent. A missional congregation lets God's mission permeate everything that the congregation does—from worship to witness to training members for discipleship. It bridges the gap between outreach and congregational life, since, in its life together, the church is to embody God's mission. (Barrett et al. x)

Culture

Darrell Whiteman emphasizes the importance of ideas, artifacts, and behavior by defining culture as, "The complex array of ideas in a person's mind which are expressed in the form of material artifacts and observable behavior" ("Anthropology"). James P. Spradley and Michael A. Rynkiewich emphasize the importance of rules by defining culture as "[a] self-generating set of 'rules for understanding and generating customary behavior' that provides 'the framework within which people see the world around them, interpret events and behavior, and react to their perceived reality'" (7). Both of these definitions help define culture within a standard anthropological model; however, culture is not as concrete as many definitions seem to make it. Culture is open to change because of outside influences, personal construction, and cultural challenges (Rynkiewich, "World in My Parish" 315-16). Therefore, I would like to offer the following revised definition: Culture is an ever-changing set of symbolic, linguistic, emotional, cognitive, and behavioral patterns and rules that people create collectively in community and use to make sense of the world around them.

Ministry Intervention

I shifted the culture within Long Shoals Wesleyan Church toward a missional church culture. Using principles from diffusion theory and cultural anthropology outlined in my literature review (see Figure 2.3, p. 71), I used a process by which I attempted to integrate one of six missional church characteristics (Newbigin 227-32) into the culture of the church I pastor. I worked with the opinion leaders within the church to help them adopt a missional culture for themselves. The opinion leaders began to form an early majority to create a tipping point in order to help the entire church adopt a missional church model. I documented and analyzed the effectiveness of using a researcher-designed cultural-change process. By the end of the project, one missional characteristic was integrated into the culture of the opinion leaders. Only one missional characteristic was chosen, not to disconnect the one characteristic from the other six characteristics but to limit the scope of the project and with the understanding that other missional characteristics were already present in the church culture. Furthermore, if one missional characteristic was integrated into the church culture, the other missional characteristics can also be added using the same cultural-change process.

This study took place over a span of ten months. August-December 2006 was spent identifying opinion leaders outside of the local board of the church, assessing where opinion leaders were in the cultural-change process, assessing the opinion leaders openness to change, assessing the missional cultural of the opinion leaders, selecting a missional characteristic to introduce to the culture, and designing innovations to bring about the missional characteristic. January-May 2007 was spent working people through

the cultural-change process outlined in Chapter 2, carrying out the innovations, and assessing the state of the missional cultural after innovation introduction.

Context of Study

Understanding the context of Long Shoals Wesleyan Church was an important step toward becoming a missional movement that impacted the community.

Denominational Description

The following denominational description comes from the denominational Website:

> The Wesleyan Church is an evangelical, Protestant denomination. We offer the good news that faith in Jesus Christ makes possible a wonderful personal relationship with God, a holy life empowered by His Spirit for witness and service, and assurance of eternal life in heaven. Our ministries emphasize practical Bible teaching, uplifting worship and special programs to meet a variety of life needs. With World Headquarters in Fishers, Indiana, The Wesleyan Church has nearly 400,000 constituents in 5,000 churches and missions in 80 countries of the world. Formed in 1968 resulting from the mergers between several like-minded groups, dating back as far as 1843, The Wesleyan Church has its roots in John Wesley's Methodism. ("Who Are the Wesleyans?")

While the official denominational description provided some understanding about the Wesleyan denomination on a grand scale, a more localized church description was helpful.

Local Church Description

Long Shoals Wesleyan Church (LSWC) was established in 1901. The current church membership stands at 223 with an average worship attendance of 183. The records indicate that the worship attendance peaked in the late 1970s at around three hundred. Throughout the 1980s attendance declined to around 150, although church members do not have an explanation for the decline in attendance. In 1989, Dr. Ronald Haithcock became pastor and continued to pastor LSWC until 2006. Dr. Haithcock had

an unusually long tenure at Long Shoals compared to all other pastors. Many members report that one reason Dr. Haithcock pastored LSWC as long as he did was that “he was just one of us.” Under Dr. Haithcock’s leadership, LSWC had a peak attendance of 190, the church budget doubled, and a Christian Academy was established.

When I asked over 150 members of the church at ten home meetings what animal most reminded them of LSWC, the most popular answers they reported were a turtle, sloth, and snail. All of the answers had the same explanation: “LSWC moves very slowly and does not like change.” The office and Sunday school classroom wing at the church provided material evidence that LSWC does not like change. This wing had not been updated since it was built in the early 1970s. The carpet was gold and stained and had holes. The walls were covered in a 1970s-style wallpaper. The building had gone unchanged despite the fact that the church had $110,000 in the bank to be used at the discretion of the church board. People told me that one reason for the church’s aversion to change is that LSWC is a church where most people are related and families do not like to change for the purpose of adding people to the church. LSWC’s designation as a family church is warranted in that the majority of the congregation is directly or indirectly related to each other.

The Long Shoals community is found outside the city limits of Lincolnton, North Carolina, a blue collar, rural community of just under ten thousand residents. Lincolnton is approximately twenty miles northeast of Charlotte, North Carolina. The people of Lincolnton self-report that they are a closed community that does not like change or outsiders. A long-standing divide between the eastern and western ends of Lincoln county (the county in which Lincolnton is found) provides evidence that residents of

Long Shoals desire to be a closed community. The eastern part of the county has adapted to outsiders as it has experienced growth caused by its closer proximity to Charlotte, North Carolina. The western part of the county has not grown or changed much over the years. Currently, a political move instigated by people living in the western part of the county would require even distribution of seats on the county commission based on precincts not population. The eastern end has dominated the county commission for years because of its larger voting population. People from the western part of the county want control so that they can limit growth and change within the county ("Lincolnton").

The mean age of LSWC is fifty-five years of age while the median age for the county is 37.7 years old. The distribution of individuals by race within the Lincoln county community is 70.2 percent Caucasian, 15 percent Hispanic, 13.5 percent African-American, 4.2 percent other races, 1.6 percent mixed races, .06 percent American Indian. LSWC is primarily Caucasian with three ethnically mixed families. In terms of education, 67.1 percent of Lincoln county residents have a high school diploma, 17.6 percent have Bachelor's degrees, and 5 percent have graduate degrees ("Lincolnton"). LSWC generally reflects this trend in educational distribution.

Methodology

This was an evaluative study in the descriptive mode that utilized qualitative research. Once I gained an adequate understanding of the culture, I used the cultural-change process (developed in the literature review section) to diffuse a missional church pattern into the culture of the opinion leaders of my church. I used three methods to collect qualitative data: (1) participant observation, (2) researcher-designed open-ended questionnaires, and (3) individual semi-structured interviews.

Participants

The participants were not a random sample but a selected sample composed of twelve to twenty opinion leaders of the church where I serve as pastor. Using a selected sample was necessary because I needed to work with the opinion leaders of the church no matter how they matched up with the overall social makeup of the church. The opinion leaders consisted of the local church board and other opinion leaders identified through an open-ended questionnaire distributed during a Sunday morning worship service (see Appendix B). All board members, ministry staff members, and two other opinion leaders identified through an open-ended questionnaire as having more than 11 votes were invited to be a part of a fifteen member Promised Land Scout team, which was the focus of the missional church innovations. One opinion leader declined to participate due to scheduling conflicts giving a total of fourteen Promised Land Scout team members.

Instrumentation

The researcher-designed, open-ended questionnaires and semi-structured interviews measured the effectiveness of a cultural-change process intended to integrate one missional church characteristic into the culture of local church opinion leaders.

Independent and Dependent Variables

The dependent variable was the understanding and practice of mission that the church demonstrates. The independent variables were the teaching, preaching, and other innovations I used to introduce a more missionally informed understanding and practice of mission and church.

Data Collection and Analysis

During the research project, I administered pre- and post-innovation open-ended questionnaires. I also conducted one pre-innovation focus group meeting and post-innovation semi-structured interviews of all opinion leaders on the vision team. I recorded and transcribed notes on each individual interview session and focus group and transcribed answers from the questionnaires. All data were put into Microsoft Word documents. Then, I used Word's "Find" function to identify, retrieve, and collate concepts and themes that were used during the data collection.

Delimitations and Generalizability

This study did not focus on evangelism or church growth, nor did it involve more than one church. The study did not seek to introduce a full theology of mission but sought to make one change in people's thinking. The overall cultural-change process should be applicable to any church. The specific context of the church in this study dictated both the missional characteristic I selected and the specific innovations I used to create cultural change. This study is generalizable in two ways: (1) the cultural-change process that I used to bring about cultural change effectively is built upon widely observed anthropological principles and, thus, should be generalizable to any church, and (2) assuming that congregations similar to mine will share some of our cultural traits, the missional characteristic I selected and the innovations I used may be suggestive to pastors of these congregations.

Biblical and Theological Foundations

The most popular theological grounding for the missional church comes from the theology of the Trinity. Michael A. Rynkiewich writes, "The Godhead by its very nature

is communal, reaching-out, self-giving, and other-embracing" ("Re(7): Second Reader"). Nevertheless, Jesus' ministry on earth is less looked at as a biblical and theological model for mission. Jesus lived—meaning he took on all of the cultural patterns of a Jew living in Palestine two thousand years ago—within a culture, much like modern times, where the religious establishment had wandered from its original calling. Jesus sought to bring about reform through his teaching, and his central focus was the misguided understanding of the kingdom of God. Norman Perrin writes the following about Jesus' focus on the kingdom of God:

> The central aspect of the teaching of Jesus was that concerning the Kingdom of God. Of this there can be no doubt:… Jesus appeared as one who proclaimed the Kingdom; all else in his message and ministry serves a function in relation to that proclamation and derives its meaning from it. The challenge to discipleship, the ethical teaching, the disputes about oral tradition or ceremonial law, even the pronouncement of forgiveness of sins and the welcoming of the outcast in the name of God—all these are to be understood in the context of the Kingdom proclamation or they are not to be understood at all. (54)

Jesus' attempt to bring about a shift in the understanding of the kingdom of God is rich with meaning for pastors. Particularly revealing are Jesus' interactions with the Pharisees. In numerous meetings with the Pharisees, Jesus modeled and taught that the pharisaical understanding of the kingdom of God was inadequate.

Jesus believed that all Israelites and particularly the Pharisees had forgotten one of the primary values of the kingdom—blessing others. Genesis 12:2 undergirds one of Jesus' basic kingdom-of-God assumptions: "And I will make you a great nation, And I will bless you, And make your name great; *And so you shall be a blessing* [emphasis mine]" (NASB). Jesus modeled his conviction by engaging with sinners and outcasts of society through table-fellowship (Riches 105). This act caused quite a stir among the

Pharisees, but Jesus was unbending in his conviction that the kingdom of God embraces the marginal people in society. Jesus also encouraged a culture shift by teaching that people needed a relationship with him to be a part of the kingdom (Bushnell 93-94). Again this shift created a stir among the Pharisees, but Jesus knew that the legalistic rules could not reflect the essence of the kingdom of God. Both of these examples provide pastors with insights into the type of church culture consistent with the kingdom of God.

Just as Jesus worked as a cultural-change agent, pastors need to use culturally informed processes to bring about a culture that most accurately reflects the kingdom of God. The great contribution of the missional church movement thus far has been providing an understanding of what the true nature of the church should be. By introducing missional church patterns into the life of the church, pastors can, like the Lord Jesus, call the church to embrace the kingdom of God.

Overview of Study

Chapter 2 reviews literature associated with the missional church, cultural-change theory, conflict management, the theology of change and mission, and research methods. Chapter 3 includes discussion and explanation for the design of the study, research questions, population and sample, instrumentation, data collection, variables, and data analysis. Chapter 4 details the findings of the study. Chapter 5 provides a summary of the conclusions derived from interpretation of the data, as well as practical applications of the conclusions and further study possibilities.

CHAPTER 2

LITERATURE

Missional Church

The Problem section of Chapter 1 introduced the missional church movement—a movement that pivots on the statement that a church in mission is being sent out and called beyond to interact with the outside culture, share Christ, and serve the community (Barrett et al. x; Bevans and Schroeder 8-9). The history of the missional church movement provides an informative starting point for understanding how existing cultures should change to embrace these ideals.

The modern missional church movement began in 1932 with a paper that Karl Barth gave at the Brandenburg Mission Conference:

> The congregation, the so-called homeland church, the community of heathen Christians should recognize themselves and actively engage themselves as what they essentially are: a missionary community! They are not a mission association or society, not a group that formed itself with the firm intention [original emphasis] to do mission, but a human community called [original emphasis] to the act of mission. (qtd. in Guder, "From Mission")

From Barth's paper Karl Hartenstein in 1934 coined the term *missio Dei* to make the point intentionally that churches do not exist for themselves. They exist to participate in God's mission to the world. After World War II, the missional church movement remerged at a meeting in 1952 in Willingen, Germany. One of the historically significant parts of the Willingen, Germany meeting was that Newbigin began to help guide the discussion about the missional church movement (Bevans and Schroeder 290). The missional church model of ministry continued to build momentum in 1958 at Achimota, Ghana at the International Missions Council meeting. After this meeting, Newbigin

published a pamphlet that summarized the current understanding of a missional church. The following quote highlights the heart of Newbigin's message:

> (1) "[T]he church is the mission," which means that it is illegitimate to talk about the one without at the same time talking about the other; (2) "the home base is everywhere," which means that every Christian community is in a missionary situation; and (3) "mission in partnership," which means the end of every form of guardianship of one church over another. (Bosch 370)

Newbigin's understanding of these issues grew and culminated in his seminal work, The Gospel in a Pluralist Society, published in 1989. This work opened the gates for David J. Bosch, Guder, and others to expand the influence of the missional church movement. Guder should receive credit for coining the term (missional church). He hoped to marry the church identity forever to mission (Guder, "From Mission").

At present, the main focus within the missional church movement is on describing what a missional church looks like (e.g., what patterns should be seen in a missional church). Although fifty-seven years passed between Barth's paper and Newbigin's sketch of missional church characteristics, the sixteen years since 1989 have involved a flurry of activity to recast and expound upon Newbigin's work.

Patterns of a Missional Church

Many people are confused about the essential characteristics of a functional church. The two most popular figures who set forth the essential characteristics of a functional church are Rick Warren and Christian A. Schwarz. Warren focuses on what he calls the five biblical purposes of the church: worship, fellowship, discipleship, membership, and evangelism. Schwarz introduces eight quality characteristics of a healthy church: empowering leadership, gift-oriented ministry, passionate spirituality, functional structures, inspiring worship service, holistic small groups, need-oriented

evangelism, and loving relationships. Warren and Schwarz filled a niche by encouraging failing churches to become purposefully healthy.

However, the major problems with the focus of becoming purposely healthy are that these church models assume that (1) the goal is to attract people to church, (2) the ministry is to take care of those who have been attracted, and (3) mission is just one of many activities of the church. In contrast, the missional church movement sees the church's biblical call as preparing laity to be sent as missionaries to their own communities (Guder, Missional Church 5). The Church's biblical call as a missional community ministers to its larger community setting and prepares its members to be sent as missionaries. Therefore, mission becomes the all-encompassing vocation of the church instead of just one of many activities of the church. The fact that Newbigin's list of characteristics predates any list from other missional church proponents verifies his influence in the missional church movement; other missional church proponents built on and made more explicit Newbigin's characteristics (Guder, "Dissertation").

Newbigin lists six characteristics of a missional church (see Table 2.1, p. 22) that assume the church's missional nature. People continue to further define these characteristics. In order to communicate the living nature of these characteristics, missional church proponents have called them patterns, practices, indicators, elements, and principles.

In the paragraphs that follow, I describe the work of missional church proponents, particularly as they relate to the work of Newbigin. Admittedly, most missional church proponents are very resistant to their missional ideas being limited or confined lest the

richness of meaning be lost (Frost). Nevertheless, these categories and patterns will be refined as they are tested in the real world.

Guder at the Gospel and Our Culture Network in America was the first to expand upon Newbigin's characteristics (Missional Church). He came up with twelve *indicators* of a missional church that connect with all six of Newbigin's characteristics: (1) engaging celebrative worship, (2) proclamation of the gospel, (3) discernment of God's specific missional vocation in order to be sent as missionaries, (4) hospitality, (5) visible impact on community, (6) growth in discipleship, (7) informed by Bible, (8) community, (9) distinctively Christian (10) Christian behavior, (11) loving accountability, and (12) community in process ("Empirical Indicators").

Tim Keller articulates nine *elements* of missional churches: they (1) discourse in the vernacular, (2) enter and retell the culture's stories with the gospel, (3) theologically train laypeople for public life and vocation, (4) hold Christian community as countercultural and intuitive, (5) practice Christian unity as much as possible on a local level, (6) live in the city, (7) stand on doctrinal truth/experience, (8) live in kingdom hope, and (9) work for the common good of the whole city ("Missional Church" 1-3; "Dissertation"). Keller's elements connect with five of Newbigin's six missional church characteristics, and his third element (i.e., theologically train laypeople for public life and vocation) bridges two of Newbigin's characteristics (engages with secular community and empowers to disperse). Out of all of the missional church proponents surveyed in this review, Keller has created his missional approach to ministry while serving an existing church. He summarizes his missional development by saying, "I'm doing this stuff as I write it" ("Dissertation").

Two other missional church proponents, Michael Frost and Alan Hirsch, cite the work of Guder's Missional Church. Hirsch adds three principles to "give energy and direction" to Guder's indicators ("Forge Mission Training Network"). They say that the missional church is (1) incarnational, (2) messianic, and (3) apostolic (Frost and Hirsch 11-12). Interestingly, by mapping these three principles alongside Newbigin's characteristics, one can see that their ideas are not novel but help to expound on Newbigin's characteristics. The term "messianic" straddles Newbigin's characteristics of praising God and engaging with the secular community. Frost and Hirsch believe that messianic means God is worshipped in all places and God's prevenient grace covers even the secular arena (Frost). In order to prescribe more than describe, Frost and Hirsch use different language from the indicators of Guder's Missional Church and the characteristics of Newbigin. They believe that merely describing what a missional church looks like is not enough. Frost and Hirsch believe that missional churches must radically critique existing church structures, and they hope to communicate this need by adding more action-oriented words (Hirsch).

Milfred Minatrea outlines nine practices of a missional church: (1) rewriting worship, (2) living apostolically, (3) expecting to change the world, (4) sending out for mission, (5) teaching to obey, (6) holding a high threshold for membership, (7) being authentically Christian, (8) ordering actions according to purpose, and (9) placing kingdom concerns first (29-139). Minatrea correlates or expands on all but one of Newbigin's characteristics.

Barrett et al. (also part of the Gospel and Our Culture Network) discern eight patterns of missional churches. These church patterns are (1) worship as public witness,

(2) missional authority, (3) missional vocation, (4) biblical formation and discipleship, (5) risk-taking as a contrast community, (6) practices that demonstrate God's intent for the world, (7) pointing toward the reign of God, (8) dependence on the Holy Spirit (xii-xiv). The eight patterns correlate well with Newbigin's characteristics. Perhaps the most significant contribution Barrett et al. have made to missional church understanding is that they drew their patterns from actual missional churches. Using Guder's indicators (Missional Church), Barrett et al.'s group identify several churches that are consistent with the missional idea and extract their eight patterns from the study of these churches. Therefore, the theoretical characteristics of a missional church are more practically considered. From this study three new themes emerge to emphasize risk taking, group prayer, and leadership (Guder, "Dissertation").

After reviewing and comparing all of these characteristics, indicators, elements, principles, practices, and patterns, I see an apparent move by missional church proponents to synthesize the basic pieces of a missional church. To date, no one has expanded outside of Newbigin's foundational six characteristics of a missional church. They have helped to explain Newbigin's characteristics further. Although Newbigin's characteristics still seem to control the understanding of what a missional church looks like, the missional church movement on the whole is in its infancy. Therefore, in the future someone will surely add an additional characteristic that will be woven into missional churches.

Table 2.1. The Evolution of Missional Church Characteristics

Newbigin—1989	Guder's Missional Church—1998	Keller—2001	Frost and Hirsch—2003	Minatrea—2004	Barrett et al.—2004
Characteristics	Indicators	Elements	Principles	Practices	Patterns
Praises God	Engaging celebrative worship		Messianic	Rewrite worship	Worship as public witness
Stands on Christian truth	Proclaims the gospel	Stands on doctrinal-truth/experience			Biblical formation and discipleship
Engages with secular community	Discerns God's specific missional vocation Practices hospitality Visible impact on community	Discourse in the vernacular Enter and retell the culture's stories with the gospel Theologically train laypeople for public life and vocation Work for the common good of whole city Live in the city	Incarnational Messianic	Live apostolically Expect to change the world Mission sending	Missional vocation
Empowers to disperse	Growth in discipleship	Theologically train laypeople for public life and vocation	Apostolic	Teach to obey	Biblical formation and discipleship
Models exemplary community	Bible informs community Distinctively Christian Christian behavior Loving accountability Diverse constituency	Christian community as countercultural and counter-intuitive Practice Christian unity as much as possible on local level		High threshold for membership Authentically Christian Order actions according to purpose	Missional authority Taking risks as a contrast community Practices that demonstrate God's intent for the world
Is grounded in Christian history and focused on the eschaton	Community in process	Lives in kingdom hope		Place kingdom concerns first	Pointing toward the reign of God Dependence on the Holy Spirit

Bringing Change through Cultural Change Patterns and Processes

Pastors developing missional understanding do little to change the culture of their churches. Pastors who are inspired to bring about a missional cultural shift within their churches must be sensitive to the culture and seek to contextualize missional characteristics to their churches. Missional cultural shifts require the pastor to think like an anthropologist.

Understanding Culture

My definition of culture begins to answer this question. I define culture as an ever changing set of symbolic, linguistic, emotional, cognitive, and behavioral patterns and rules people create collectively in community and use to make sense of the world around them. Every individual church has a particular culture, and this culture provides a road map of understanding (Ramsay; Weems 99; Whiteman, “Anthropology”; Galloway). The main reason pastors need to understand culture is to help close the gap between the real and ideal culture (Hagberg). In other words, pastors need to know how to shift the church culture from a culture that has lost its theological and biblical roots to a theologically and biblically informed missional church model of ministry. Furthermore, “If the culture changes, everything else changes, including the future” (Lewis and Cordeiro 192). Pastors, who understand the importance of culture, can help churches become more missional.

Unfortunately, most pastors function as though the cultures of their churches share the same assumptions as their personal cultures or their previous churches. The failure of pastors to understand the role expectations of their churches provides one example of an area where many pastors find they have different cultural assumptions than

their church members. Roles of the various people within a church are a part of the assumed culture. Both congregations and pastors have various role expectations. The degree of correlation between the role expectations meeting those expectations will determine the level of satisfaction or conflict between pastors and their congregations. If pastors fail to understand what roles their congregations expect from them, conflict will be the outcome (Whiteman, “Anthropology”).

Pastors trying to fit churches into the cultural mold of other successful churches or denominational programs provides another major source of cultural conflict between pastors and their churches. Importing church programs from Willow Creek, Saddleback, or a denominational headquarters is ineffective for at least two reasons. First, pastors typically import surface-level cultural artifacts from these programs such as music, PowerPoint slides, the position of greeters, or words from a sermon. The vital underlying principles and assumptions of the culture that make the surface-level cultural artifacts effective escape importation. Second, if pastors do understand the underlying assumptions of the culture from these programs, they fail to go through a culturally sensitive change process. Unfortunately, many pastors leave their churches frustrated because of ministry ineffectiveness, culture shock, and conflict and do not understand that the source of the problem is not theological but cultural (Whiteman, “Anthropology”; Jackson; Weems 100).

Missionary pastors. Successful pastors learn the culture of their own churches (Galloway). In order to do this, pastors must think like missionaries in a foreign land (Whiteman, “Anthropology”; Jackson). In order to be effective missionaries, pastors enter their churches as learners who seek to understand their own culture and the culture

of the congregation (Ramsay; Whiteman, “Anthropology”). The learning process begins when pastors expose themselves to nonnative cultures and pay close attention when something feels out of place or conflict arises. During the first six months after pastors enter into new churches, they will be bombarded by differences in their culture and the congregation’s culture. During these times of awareness, pastors need to seek to understand both the meaning of the congregation’s culture and what the difference tells them about their own cultural assumptions (Whiteman, “Anthropology”).

Pastors can benefit greatly from utilizing the research methods outlined later in this chapter. For now, several research methods will be generally connected to pastoral leadership. Pastors can effectively decipher their churches’ cultures if they understand how to become effective participant-observers, which involves participation in the church, observation of the church, and interviews with the congregation members (Spradley and McCurdy 45). Pastors becoming participant-observers lies at the heart of missionary work. Participant observation, if done well, usually leads to an empathic understanding of the congregation (Sanghera).

Pastors are natural participants within the life of the church. However, they also need to become analytical observers of the culture around them. Instead of quickly concluding what various observations mean, pastors must seek to go below the surface of behavior to understand the culture; observable behavior does not define the underlying meaning of culture. Pastors learn from their churches by paying attention to the things that surprise them and then systematically observing if the surprises repeat (Schein 171-72). If the surprises repeat, pastors need to seek to understand the meaning of the surprises.

Leading Cultural Change

In order for a church to become missional, cultural shifts and changes must happen within that church. Over time, cultures inevitably change, but cultural change is particularly difficult and unpredictable when change is actively encouraged (Galloway). In many ways, changing a culture is incomprehensible because it involves complex humans who are part of complex structures (Whiteman, “Change Agent”). Fortunately, in the American context, three realities offer some hope that cultural change is possible. Those realities are that (1) American culture is built on the presupposition that change is necessary; (2) in order to improve one’s life, change must be embraced at points where dissatisfaction is observed; and, (3) pragmatically, change is necessary to improve efficiency and solve problems (Stewart and Bennett 142, 32). While Americans are open to change, pastors who have worked to bring about change in their churches find that people resist change—in general, all cultures resist change in order to maintain equilibrium and the status quo (Schein 298; Seel, “Nature”; Galloway). In fact, a direct relationship exists between the amount of resistance to cultural change and the speed of the cultural change: The slower the cultural change the less the resistance; the faster the cultural change the more the resistance (Whiteman, “Anthropology”). Most cultural change happens undetected because the change occurs very slowly over a long period of time (Luzbetak 197). James Holsinger recommends not changing anything for the first six months of a new appointment and then understanding that cultural change will take at least five years. Although cultural change within a church is inevitable and will take time, pastors must take cultural change seriously in order to remain or become missionally focused.

Agents of culture change. Pastors and opinion leaders in the church are the two major players in bringing about cultural change. Cultural change must start with the pastor; pastors have no right asking or expecting anyone to value or practice anything that they do not value or practice themselves (Galloway). Beyond the pastor, shifting the culture in the church involves helping leaders to change their own mind-sets and desires, live out these "heart" shifts in their day-to-day lives, and disciple others in the congregation to do the same (Lewis and Cordeiro 45).

Abilities and attributes of change agents. For pastors to act as cultural-change agents, they must possess or obtain several important abilities and attributes. To begin with, they must learn the culture of their church (Schein 391). Armed with a deep understanding of their churches' culture, pastors can discern problems in the culture that hinder the church from realizing a vision (386). However, discernment is only possible if pastors are influenced by cultures outside of their church; staying in one culture creates cultural blindness (318). Pastors also must be motivated to change the church culture despite the time, work, and risk that is involved (University; Schein 387). Pastors must be able to motivate people to pursue a vision that will include the discomfort of changing their culture. The difficulty and conflict involved in cultural change demands that pastors possess emotional strength that will help them to love people through the cultural-change process (Schein 388). Finally, pastors must be seen as credible, competent, and trustworthy because unless the congregation accepts the pastor they will not accept any cultural innovations initiated by the pastor (Rogers 369).

Barriers to culture change. Before pastors can begin to lead cultural change, two potential barriers must be deconstructed. First of all, pastors have to overcome their own

ethnocentrism, which creates a condescending relationship with people. Pastors often regard the culture of their churches as illogical, artificial, and immature. The problem with this worldview is that these pastors will never be able to minister effectively by looking down on the culture of their parishioners (Nida 251-52). A condescending relationship is not a position of long-lasting influence in America considering the American ideal of equality among all people (Stewart and Bennett 91, 165). Overcoming ethnocentrism will not be easy for pastors considering they will usually be better educated in effective church cultures, have broader experiences with other churches, and enter the church with an outsider perspective.

The second barrier pastors must overcome is a lack of empathy for the people (Stewart and Bennett 169). Pastors must get past their attitude of superiority by falling in love with the people (Galloway). If pastors love their congregations, they empathize with them because they are in a position to see the world from their perspective (Burnett 239). With this equal footing, pastors can look beneath the surface of actions and become incarnational ministers with "a mind which can understand, hands which join with others in common tasks, and a heart which responds to others' joys and sorrow" (Nida 257). Once pastors see the world from their congregation's perspective, they realize that all people have virtues and follies, insights and limitations.

Pastoral duties of changing a culture. Pastors must understand their nine unique duties that are vital to bring about cultural change. The first duty is to establish conceptual cross-cultural bridges (Stewart and Bennett 174). Once the assumptions and values of the current culture and the new culture are understood, a common ground between the cultures can be established (16). This common ground can become a third

culture that contains parts of both cultures. Because this common ground is accessible to both cultures, it can be woven together to become a bridge to a new cultural reality (173).

The second duty is to foster an attitude of cultural relevance (Stewart and Bennett 175). In essence, this attitude helps to overcome the dangers of ethnocentrism. It does so by directing the attention away from maintaining a culture because of its familiarity. This attitude is especially important within the church where people tend to hold on to familiar cultural expressions of Christianity, such as a certain style of music.

The third duty is to cultivate self-understanding (Stewart and Bennett 175). The only way to create an indigenous Christian culture is for pastors to understand what they assume and value. If pastors do not understand their own culture, they will have difficulty overcoming their ethnocentrism.

The fourth duty is to identify facilitating and interfering factors—an ability that flows out of a pastor's self-understanding (Stewart and Bennett 175). When pastors reach a self-understanding, they need to maximize points within their culture that will help them relate to their congregation and bring about needed change. They need to minimize points within their culture that will inhibit their ability to bring about change.

The fifth duty is to develop cultural judgment. Discernment is vital to becoming a cross-cultural communicator and change agent. With a deep understanding of culture, pastors are more able to understand what areas of culture need to be changed and what areas need to remain the same (Stewart and Bennett 175).

The sixth duty is to be a guardian and promoter of vision. Vision is critical in that it provides individuals with security by giving them a detailed picture of the future. This idea of "psychological safety" and its relationship to vision is discussed more in the next

section, but the emphasis here is on the need for pastors to make sure that the vision is a major guiding force in the cultural-change process (Seel, "Nature").

The seventh duty is to embrace the cultural change fully. Congregations are inspired by the example of pastors whose words and action match (Suter 3). The eighth duty is to assume the position of a learner (Nida 252; Whiteman, "Anthropology"). One of the most powerful duties a pastor can perform is learning from the culture. Becoming learners puts pastors in a place of humility where they are better able to understand the congregation's culture and discern the Spirit's orders (Whiteman, "Anthropology"; Guder, Missional Church 199). After the eighth duty has been achieved, pastors are ready to perform the ninth duty—teaching (Nida 252; Whiteman, "Anthropology"). Unfortunately, pastors usually perform the duty of teaching before they adequately understand their church's culture. Thus, they proceed teaching to a culture lacking ears to hear what is being taught.

A Chinese wisdom prayer summarizes beautifully what pastors should do to help change the culture of their churches:

> Go to the people
> Live among them
> Learn from them
> Love them
> Start with what they know
> Build on what they have. (Whiteman, "Anthropology")

If pastors followed the wisdom of this prayer, they would become effective pastors and change agents.

Opinion leaders. The second agent of cultural change is a group of people known as the opinion leaders (i.e., the influencers of other people in the church; Rogers 388). One common mistake pastors make is aligning themselves with people who are true

innovators. Innovators—known to be venturesome, rash, and daring—rarely have many followers (282, 388). In contrast, opinion leaders are the influential people who can most effectively help pastors bring a church to the tipping point for the adoption of a cultural change. An opinion leader may or may not participate in an official leadership capacity in the church. Rather they are distinguished not by their position within the social system. The status of opinion leader is "earned and maintained by the individual's technical competence, social accessibility, and conformity" to the current culture (27). Opinion leaders' status is usually gained because they reflect the current culture's norms.

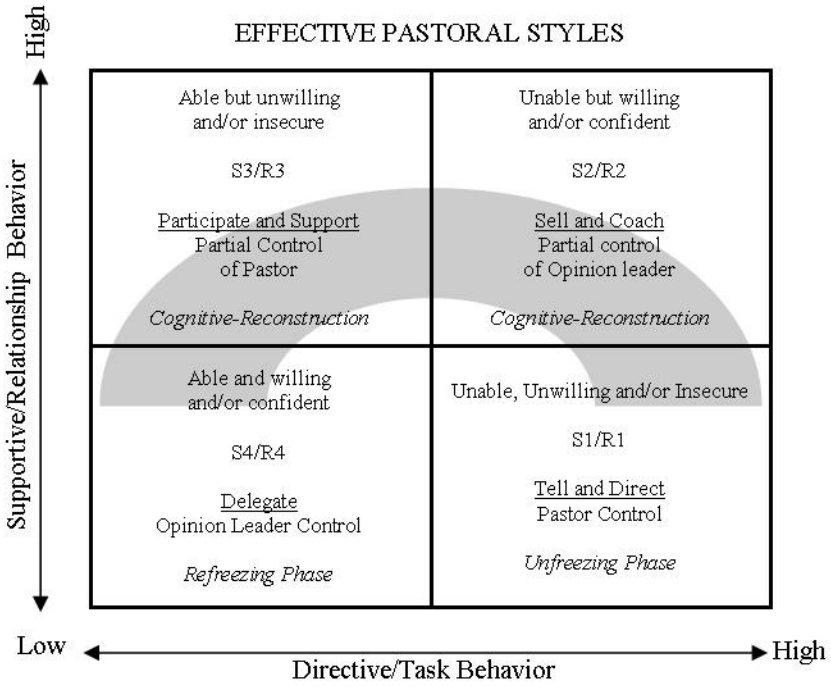
However, in order for them to bring about cultural change, opinion leaders must not be totally ingrained in the current culture or they will be unable to see any need for change (Schein 312). Opinion leaders should be one step ahead of their peers. If they are too far ahead, people will be reluctant to follow them (Rogers 318). Additionally, opinion leaders are only likely to champion a change if they have a favorable attitude toward the innovation. Interestingly, the adoption of a cultural innovation relies on opinion leaders vouching for it. If they do not, then the innovation will not reach mass adoption (Orr).

The reason that opinion leaders are so important for the cultural-change process is that people always value the opinion of their peers (University). The cultural-change process is an extremely social process where interpersonal communication acts as the vehicle for change (Rogers 19). Research shows that attitudes are formed either for or against a cultural innovation based on the interpersonal ties among peers and opinion leaders. Strongly held beliefs and attitudes toward cultural changes can only be shifted through the support of peers (Orr; University).

Because opinion leaders are vital for cultural changes to be adopted, pastors must work diligently to find the opinion leaders in the church, understand the opinion leaders' influence, and understand the pastors' influence with the opinion leaders (see Appendix B; Galloway). The following four ways can be utilized to find out who the opinion leaders are: Firstly, they can ask people in the congregation whom they go to for advice and information about an idea. Secondly, pastors can ask key individuals whom they see as leaders. Thirdly, pastors can ask individuals a series of questions to determine whether the individuals see themselves as opinion leaders. Fourthly, pastors can observe interactions between people and write down what they see, particularly paying attention to the most quoted names in conversations (Rogers 309).

Once opinion leaders are identified by pastors, pastors should form a cultural guiding team to assist in bringing about the change. These opinion leaders should possess official or unofficial positions of power, expertise, credibility, and leadership (Kotter 57; Galloway). This team of opinion leaders then becomes the focus of pastors to help bring about cultural change. In fact, the more opinion leaders that pastors have on the cultural guiding team the more successful the adoption of the cultural innovation will be (Galloway). Furthermore, once the opinion leaders are identified, pastors need to make some assessments of these leaders. Opinion leaders possess a wide range of abilities and a varying degree of willingness to bring about cultural change. Therefore, pastors must accurately determine the following about the opinion leaders: (1) how much guidance and direction they need, (2) how much socioemotional support they need, and (3) the readiness of the opinion leaders to champion the cultural change.

Situational leadership offers four basic ways that a pastor can lead an opinion leader (see Figure 2.1). If the opinion leader is willing and able (S4), the pastor will be able to delegate and monitor the progress of the opinion leader. If the opinion leader is able but unwilling (S3), then the pastor must encourage, support, and participate with the opinion leader in order to develop a desire to lead from the opinion leader. If opinion leaders are unable but willing (S2), then the pastor needs to coach them so that they can improve their abilities. If the opinion leader is unable and unwilling (S1), the pastor must personally guide, direct, and establish the cultural change (Hersey, Blanchard, Johnson 208-09). By following the situational leadership grid, pastors will be more effective in passing on the innovation.



Source: Hersey, Blanchard, and Johnson 200, 573.

Figure 2.1. Situational leadership grid.

In summary, pastors will succeed in leading cultural change by (1) putting forth great effort to network with and assess the opinion leaders in the congregation, (2) focusing more on the needs of the church people than the needs of the church structures, (3) being aware of and satisfying the felt needs within the congregation, and (4) creating an empathetic bond between themselves and the congregation by putting themselves in the place of the congregation (Rogers 373-77).

General tools for change. Once pastors have adopted the attributes and attitudes needed to understand the culture of their churches, they are in a position to teach their congregations (i.e., to lead toward a new culture). Pastors must prepare themselves to shift a culture by learning about the various ways that cultures change and by practicing these cultural-change processes. Cultural change is much more than just bringing in a successful outside program and applying it to a new situation (Suter 3). The underlying culture is what makes outside programs so successful in their place of origin, so unless the culture is changed in the new place to match the original program culture, the program will flounder in its new location (Seel, “Towards a Model”).

Pastors have several cultural-change tools they can use. Eugene A. Nida describes three basic mechanisms of cultural change—additions, losses, and displacements (230). A pastor can add to the culture, take away from the culture, or displace something in the culture with something new. Each of these mechanisms is valid; however, the difference between bringing about successful cultural change and disaster is the ability to discern what mechanism to use for any given aspect of the culture (260, 262). Certainly, adding to an existing culture is underutilized in the church.

As Pastor Jorge Acevedo suggests, “Practice the genius of the ‘and’ instead of the tyranny of the ‘or.’ Do not cut things off when you can just add things along side of.” Part of the process of adding to a culture is figuring out what the “valid constructive features of the culture” are and leaving them untouched (Nida 258). Another important part of adding to a culture is building on cultural assumptions common to the church. Of course, at times part of the culture needs to be disposed. Nevertheless, pastors must be certain that they have communicated they love their congregations and are a part of their tribes. Thorough communication is also vital when parts of a culture are taken away. One of the most powerful forms of displacement is finding functional substitutes for previous ways of life that need to be changed (179).

Beyond these tools for change, pastors must note the critical fact that cultural change is processed and adopted both individually and communally. In other words, diffusion throughout a social system popularizes cultural change. The preeminent scholar on how social systems work together to adopt change is Everett Rogers who popularized diffusion theory. He pulled together a number of theories from a variety of disciplines to create a “meta-theory of diffusion” (Surry). Rogers defines diffusion as “the process by which (1) an *innovation* [original emphasis] (2) is *communicated* through certain channels[original emphasis] (3) *over time* [original emphasis] (4) among the members of a *social system* [original emphasis]” (11). At the very heart of diffusion theory is the idea that cultures change because individuals are influenced to change by people they know (330). Since Rogers’ groundbreaking work, many have utilized diffusion theory to bring about cultural change, including Robert Lewis and Wayne Cordeiro who encourage pastors to utilize opinion leaders (183). Thus, pastors have various cultural-change

mechanisms (additions, losses, and displacements) at their disposal, and with an understanding of the communal nature of change, they can expect a measure of effectiveness in promoting cultural change.

Fundamentally, cultures change when ideas, values, behavior; and emotions (the total worldview) change. The progression of cultural change includes three steps: (1) letting go of old assumptions— "unfreezing," (2) developing new ways thinking—a process that involves "cognitive reconstruction," and (3) beginning to live in a new cultural reality or "refreezing" (Bridges 4-5; Schein 298-303; Rogers 20, 369-70). The next three sections of this chapter will explain each of these steps.

Unfreezing. The timing of introducing change is very important to bring about cultural change. Pastors must have developed a level of trust with the congregation. Pastors are constantly gaining trust and expending trust. The change process is an expenditure of trust; therefore, adequate trust must be obtained before cultural change is pursued. A positive momentum is also important to begin the cultural-change process (Galloway). If trust and momentum permeate the atmosphere of the church, then the first step in changing a culture is creating a need for change (Rogers 369). If people are not discontent with the old culture they are very unlikely to adopt a new culture (Schaller 89; Whiteman, "Anthropology"; Galloway). Different words or phrases are used to describe unfreezing—sense of urgency, ending, losing, letting go, and discontent—but the overall message is that people must see an advantage to unfreezing their current cultural assumptions (Bridges 5; Kotter 35; Schaller 90; Herrington, Bonem, and Furr 34).

In order for people to unfreeze their assumptions, three general realities need to be present. First, people need to experience an innovation that overwhelms their current

culture to the point where the discomfort is great enough that maintaining the current culture does not make sense. Second, people must associate the adoption of an innovation with relief from the discomfort. If the connection between the innovation and the cultural problem is not apparent, people will maintain the status quo. Third, people must feel a certain level of psychological safety in embracing the innovation. In other words, they must feel that they will not totally lose their sense of identity and integrity via the innovation. If all three of these realities are not present, then people are likely to deny or rationalize away their need for change no matter how obvious the needed cultural shift is (Schein 298-300; Hersey, Blanchard, and Johnson 485).

Anxiety is created in a variety of ways. First, pastors can paint a picture of what a better future looks like. Second, pastors can relate the ideals of Scripture and point out the disparity between those ideals and the current reality (Schaller 93-94). Third, pastors can construct a panel of people who are unsatisfied with the current culture and have them explain their dissatisfaction to the group as a whole. Fourth, pastors can bring in a respected outside consultant who reveals negative aspects of culture which remain hidden (Kotter 44). Fifth, pastors can engage people in conversation about problems of the culture. Sixth, pastors can ask questions that lead people to the discovery of disconnects between the ideal and the actual. Seventh, pastors can conduct a detailed review of past failures of the culture with others (Collins 74-77; Herrington, Bonem, and Furr 37-39). Eighth, pastors can utilize the opinions of a group who is not currently in power. Ninth, pastors can expose the gap between what the church says and does. Tenth, pastors can hire new leaders who bring in a new perspective. Eleventh, pastors can introduce an innovation that calls cultural assumptions into question (Schein 318, 323-27).

Once people understand the problem with the current culture, communication is the key to help people associate the innovation with relief from the problem uncovered. Of course, great communication is important to maintain throughout the whole process of bringing about change within a culture, but communication is especially important when people are deciding whether a particular innovation will bring about a culture that is better than the old culture. If a breakdown in communication happens, the innovation will not be adopted (Kotter 85).

The anxiety that pastors create during "unfreezing" comes from two sources. First, people fear that changing would be too difficult. Second, they fear that not changing would lead to the total collapse of their culture. In the midst of their anxiety over the fear of change and the fear not to change, pastors need to help people reach a place of psychological safety in their experimentation with a new culture (Hersey, Blanchard, and Johnson 485). One effective way to create a safe-zone for people is for the pastor to listen empathetically (Covey 237-41; Rogers 369). If people believe they are being heard, they are more likely to try something new (Rendle 120). Another way to provide psychological safety is through vision, describing in great detail what the change will look like so that people can assess exactly what they will be losing (Bridges 25). Once the extent of loss is understood, then pastors should sympathetically acknowledge the suffering these losses will bring to people (27). Ultimately, compensating for the losses also helps people feel they are gaining more than they are losing (30). Pastors should not be surprised when people go through a natural grieving process that includes anger, bargaining, anxiety, sadness, disorientation, and depression (28-30). People find comfort when the past is treated with respect and honor, so change may include allowing

them to take parts of the old culture with them. Another significant way to allow people the freedom to move into a new culture is to mark the endings of parts of the old culture with activities or symbols (34-35).

Vision proves to be the glue that holds together all of the parts during the time of unfreezing. A compelling picture of what the culture could be provides the bridge to cognitive-reconstruction (Hersey, Blanchard, and Johnson 485). When people have a clear sense of what the future could hold, they are energized to overcome their natural fear and strive toward a new cultural reality (Seel, "Nature"). Vision also helps establish the church's direction, allowing decisions to be made based on the future culture instead of the past culture (Kotter 68). Interestingly, vision seems to offer a significant amount of psychological safety because people think their culture will be stable again when the vision is realized (Schein 301).

Cognitive reconstruction. After people have unfrozen their culture, they need to create the new culture, first within their minds and then within their behaviors. Dale Marilyn Ferguson reminds pastors that the cognitive reconstruction stage can be quite scary:

> It's not so much that we are afraid of change, or so in love with the old ways, but it's a place in between that we fear. It's like Linus with his blanket in the drier. There is nothing to hold on to. (qtd. in Galloway)

William Bridges calls cognitive reconstruction the neutral zone where "critical psychological realignments and repatternings take place" (5). As stated earlier, when ideas change, cultures change (Whiteman, "Anthropology"). In changing cultures, a change in knowledge leads to a change in attitude, which leads to a change in individual behavior which leads to a change in group behavior (Hersey, Blanchard, and Johnson 6).

Diffusion research has found that people go through an innovation decision process determines whether they will adopt a cultural change. The innovation decision process contains the following five stages: (1) knowledge, (2) persuasion, (3) decision, (4) implementation, and (5) confirmation (Rogers 20; see Figure 2.3, p. 71). Pastors who pay attention to the process and help people work through it will be more successful in bringing about cultural change.

The first stage of the innovation decision process—gaining knowledge about the cultural change—highlights the fundamental importance of education because what people do not understand they will oppose (Holsinger; Galloway). People process three types of knowledge at this stage: (1) an awareness of the cultural change, (2) information describing how the cultural change works, and (3) deeper truth and principles behind the cultural change (Rogers 172-73).

Knowledge is passed in many ways from pastors and opinion leaders, and all methods should be utilized to maximize the diffusion of information (University). However, the heart of passing on cultural-change knowledge is through modeling that informal messages are the most important teaching tool (Rogers 330; Schein 241; Allen). Congregation members make decisions about adopting cultural changes based on what they see the pastor and opinion leaders doing (Rogers 353). If the pastor and opinion leaders adopt the change, congregation members often imitate what they see (Schein 301-02). While modeling is important, teaching and coaching are just as important (240). In fact, modeling and teaching are more effective when used together than either technique used alone (University). The nonverbal and the verbal working together form a powerful tool for passing on the knowledge of an innovation (Rogers 342, 389).

The verbal part of teaching primarily takes place in the daily conversations and stories, so pastors should change the conversations and stories to reflect the new culture (Seel, “Nature”; Schein 251; Scholl). Leaders must encourage dialogue because through dialogue people share knowledge and even look toward experimenting with their culture (Roxburgh and Romanuk 76). Additionally, forms of mass media such as newsletters, letters, and announcements are particularly helpful in bringing about an awareness of an innovation, especially if slogans accompany the message (University; Schein 330). Another powerful way pastors can disseminate knowledge is through the corporate worship service of the church (Willimon 213; Guder, Missional Church 224-43).

The second stage of the innovation-decision process is the persuasion stage. If people have adequate knowledge of a cultural innovation, they may be persuaded to adopt the innovation (Rogers 175). At the persuasion stage, most people primarily utilize their feelings to judge whether the innovation will make their lives better or not (University). People want to know that the new culture is better than the old culture (Rogers 233). In other words, people ask, “What is the relative advantage of accepting the cultural change?”

The persuasion stage reveals whether the pastor has contextualized the cultural change in a way that allows people to see the change as compatible with their current culture. The most effective way for pastors to make sure a cultural change gains acceptance is to build on the existing culture. Often pastors act as though no culture existed before they started pastoring a church. They introduce a cultural innovation as though the congregation is full of people with blank slates waiting to be filled (Rogers 254). Cultural innovations must be rooted in the previous culture in order for people to be

able to link the innovation with their lives (Barnett 181). Furthermore, the congregation will evaluate the innovation based on their prior culture and look for similarities (Rogers 255). Galloway says, “Value the past and you bless the present and prepare for the future.” Pastors who embrace the history of their congregations will be more effective in bringing about cultural change.

If the cultural change is rooted in the current culture, the congregation will use their current culture to interpret the cultural innovation and produce a hybrid culture that is accessible to both cultures (Barnett 181). A whole series of hybrid cultural innovations may need to take place before the desired culture is realized. In order words, pastors should expect to take small steps toward realizing the goal of a new culture. In fact, the more encompassing the culture shift is, the smaller the steps need to be (186). Pastors who want to bring about cultural change must “gain a clear view of their mission and attempt to integrate their efforts within the existing organizational or social context in which they are working” (Stewart and Bennett 169). Cultural change will take time, and pastors will have to fight the temptation to strive for a quick impact, which, despite its speed, will not influence the social structure, customs, patterns, and traditions (169).

People go through a decision process during the persuasion stage that allows them to determine whether an innovation is compatible for their cultural context. Considerations in this process include previous practice, felt needs, innovativeness, and the norms of the social systems author (Rogers 246). By probing these areas, bridges can be constructed between the current culture and the future culture (254; see Figure 2.3, p.71). Part of the discerning process is finding a point of contact that can provide a place to begin building a new reality (Nida 261). Felt needs are especially solid ground to

anchor the bridge in the current culture. Felt needs may include achieving mental and physical health, fulfilling hopes and aspirations, raising successful children, securing the future, relieving family tensions, overcoming personal conflicts and moral failures, finding purpose, being loved and accepted as an individual, and experiencing God (Nida 261-62; Burnett 31). By starting with real needs, pastors will be able to present "real solutions… within an understandable framework of other people's experience" (Nida 80). Once pastors have truly entered into the world of their congregations, they will be in a position to communicate about culture change. By connecting with where people are, pastors have the opportunity to persuade them (Burnett 241).

Three more attributes that impact whether a cultural change will be adopted are complexity, "trialability"(the ease with which an innovation can be tried and tested), and observability. If an innovation is too complex and difficult for the congregation to understand, adoption will be slow and may be rejected all together. Therefore, major culture shifts should be introduced in smaller understandable pieces that are. Trialability is also important for an increased innovation adoption. Allowing people to try a cultural change for a limited time helps people to figure out how an innovation works and gives them a feeling of psychological safety. Observability is important because of the importance of modeling (discussed earlier). When people are uncertain whether the new culture is better, they will look to their peers to seek validation through face-to-face exchanges (Rogers 175, 205, 257-59). Cultural changes that are seen by the congregation as having greater relative advantage, compatibility, trialability, observability and less complexity, will more rapidly be adopted within the church (16; see Figure 2.3, p.71)

The last three stages of the innovation-decision process are largely determined by the first two stages (i.e., knowledge and persuasion). If pastors successfully assist their congregants in building knowledge and persuade them that the innovation has an overall advantage, the last three stages—decision, implementation, and confirmation—should be successful, too. During the decision stage, people in the church will decide whether to adopt or reject the cultural change. People may or may not have tried the cultural change at this point, but eventually they will say "yes" or "no" to the innovation. If people decide to adopt the change, they move into the fourth stage, which is where they implement the new culture. Pastors will especially be needed for technical assistance during this stage because people need help when they encounter problems. In other words, pastors should be willing to help people when they need direction in how best to live out the innovation. Pastors should expect hybrid cultures to develop during this stage. After people implement the idea, they look for confirmation that they made the right choice. They will be looking to their peers for reinforcement and will also want to confirm the pragmatic benefits of the cultural change (Rogers 177-89).

Refreezing. Pastors may be tempted to celebrate when they see their congregation successfully working through the cognitive reconstruction step; however, celebration at this point would be premature. After the cognitive reconstruction step, pastors must work to launch a new beginning by "refreezing" the culture. After cognitive reconstruction, the church has just begun to live into the new culture, and people will need help in shaping their new culture to fit the new paradigm (Bridges 69). Refreezing helps to finalize the merger of the old and new cultures (Kotter 151). During this stage pastors burn the bridges that enabled them to get from the old culture to the new culture. They burn the

bridge by reinforcing the new culture and helping the congregations to own the new culture (Rogers 370; Schein 330; Bridges 69). Consistency throughout the gossip, structures, processes, policies, priorities, rewards, and actions is vital for the new church culture to be solidified (Bridges 69-71; Schein 330; Whiteman, "Anthropology"). One way to maintain consistency is for pastors to develop opportunities for feedback from the opinion leaders because they can be very helpful in monitoring any deviation from the new culture (Seel, "Towards a Model").

Beyond these general methods for refreezing a culture are eight more specific cultural embedding mechanisms that can be used by pastors for refreezing (see Figure 2.3, p. 71). The first four are of primary importance, while the remaining four are secondary. First, pastors refreeze a culture as they give attention to, measure, and control certain parts of the culture. People in the congregation are looking for consistencies and inconsistencies between what pastors say and what they do (Rogers 361; Schein 231-37), and these things reveal what pastors really believe. Second, pastors refreeze culture through their reactions to crises (Schein 237-39). Richard W. Scholl says, "[I]n reacting to crises, leaders can send strong messages about values and assumptions. When a leader supports new values in the face of crisis, when emotions often run high, he or she communicates that this value is very important." Third, resource allocation should reflect the new culture in order for refreezing to occur (Schein 239; Rogers 361; Allen). Churches are notorious for saying that they value evangelism while allocating very few resources toward evangelism. Expenditures of money and time will reflect the real values of the culture. Fourth, rewards and status should support the ideals of the new culture (Schein 242-43; Rogers 361; Allen). In fact, pastors should make heroes of the people

who best represent the values and assumptions of the new culture because rewards powerfully reinforce what is important within a culture (Lewis and Cordeiro 183-84; Scholl).

The secondary cultural embedding mechanisms rely on the primary embedding mechanisms, and when used to reinforce the primary mechanisms, the momentum of cultural change will be maintained. Nevertheless, if conflict arises between the primary and secondary embedding mechanisms, confusion and conflict will be the result (Schein 245). The first of the secondary mechanisms is to reinforce the new culture with the structure and design of the church (246-47). As Richard Seel reminds pastors, "Structures cannot create organizational change but they can certainly hinder it" ("Towards a Model").

Second, the ongoing routines of the church should be used to support, not undermine, the new culture (Schein 247-48). For this reason, "scanning" the routines is an important method for creating cultural alignment with daily life (Seel, "Towards a Model"). Third, the formalized statements, rites, rituals, and symbols of church life must communicate to the congregation in a way that reinforces the new culture (Schein 248-52; Allen; Holsinger). While these cultural elements may seem of small importance, they are artifacts that give a church its identity (Seel, "Nature"). Therefore, pastors should take note of whether these elements support the new culture of the church (Bridges 71). Fourth, church buildings should be designed to convey the culture of the church (Schein 250-51). Redesigning the church building is perhaps the most expensive of the cultural embedding mechanisms; therefore, it may be the last mechanism to bring on board.

John Maxwell offers a helpful saying that summarizes the whole change process. He says, “People change when they hurt enough to change learn enough that they want to change; receive enough that they are able to change” (qtd. in Galloway). Having seen their congregations through the process of refreezing, pastors can finally expect that lasting change has taken place within their churches. The church should look different—in a prescribed way—than it did when the cultural-change process began.

Barriers to Cultural Change

If pastors fail to utilize the processes of unfreezing properly, cognitively reconstructing, and refreezing, the desired cultural shift is unlikely. Each component of this overall process is wrought with pitfalls, some of which have been mentioned to already, but several common barriers to the implementation of cultural change are worth highlighting repeatedly. First, pastors must understand that perception is reality to people within the church; if pastors fail to change the perception, then they have failed to change reality (Galloway). Cultural change will also fail if people do not trust the pastor (Galloway). Perhaps the most common mistake pastors make is failing to learn about their church’s culture and why it is the way it is.

Furthermore, pastors often fail to accomplish a cultural shift because of poor communication (University). People are reluctant to try things that they do not understand (Galloway). In particular, poor communication can be an issue in unfreezing people’s cultural assumptions.

Pastors must create an appropriate level of anxiety within the congregation. If people’s cultural assumptions are not overwhelmed and a better culture is not shown to them, they will not leave their familiar culture (University). Furthermore, if the rewards

of the innovation do not outweigh the effort, people will not leave their familiar culture (Galloway). Cultural change also fails if opinion leaders are not the people who disseminate the cultural innovation. The backbone of the diffusion process is people who are respected by others and have followers (University). Finally, sometimes a cultural innovation fails to gain adoption because the innovation is not relevant or valid. Pastors are especially in danger of introducing a nonrelevant or an invalid innovation if they try to cut-and-paste a program from another church (Rosen 12-13).

Dealing with Conflict

Regardless of the skill with which a pastor applies the cultural-change processes to cultural change within the church, conflict should be expected. Cultural change brings about disequilibrium for the members of the culture, even if the change is temporary. Therefore, pastors must be well versed in dealing with conflict. The following section gives pastors tools to deal with conflict as it arises within the cultural shift toward a missional model of ministry. The main goal in dealing with conflict is to prevent the conflict from derailing the cultural-change process.

Many Christians wonder how Christian leaders can be involved in conflict. In fact, congregation members who encourage conflict are ostracized, and those who suppress conflict are rewarded (Lewis 12). In contrast, conflict can be utilized in a church to perfect it, in particular by helping hold the church to its biblical purpose and function.

If conflict is a given for the pastor leading cultural change, an analysis of the word "conflict" is in order. One popular definition says that conflict exists when "two or more people are trying to control the same space at the same time" (Leas and Kittlaus 28). In a recent survey of Christian leaders, control was cited as the source of conflict 85 percent

of the time (Reed 25). Taken together, these two sources limit the possible causes of conflict to one issue—control. By fighting for control, people are striving to be in a place to decide what will happen, when it will happen, where it will happen, and how it will happen (Lewis 5). If agreement exists on these questions, conflict is unlikely, but once disagreement arises, conflict ensues.

Nevertheless, other issues also cause conflict. First, poor relationships keep people in a state of conflict. If two people do not trust each other, they are unlikely to work out even minor differences (Dobson, Leas, and Shelley 96). Secondly, people sometimes decide to disobey God's will. Sin, if unconfessed, naturally creates conflict both between an individual and God and that individual and other Christians. Thirdly, in any organization, including the church, problems arise that require solutions. Although the problems may not have originated with a particular person, they can still lead to conflict if people have opposing solutions to the problems (99). Finally, learned dysfunctional behavioral patterns lead to many conflicts. Unfortunately, some people have learned an approach to life that breeds conflict (105).

Pastors do not have the option of avoiding conflict, but they can choose how they deal with it (Lewis 12). The first order of business in managing conflict is to diagnose the level of the conflict (Kale 41). When made aware of conflict, many pastors are tempted to start trying to fix the problem immediately, which is premature until leaders know what level the conflict has reached. Surprisingly, the actual source of the conflict has little to do with the level of the conflict. Rather, the level of the conflict depends primarily on how the parties involved react emotionally to the conflict, and individuals may or may not progress through the levels of conflict in an orderly fashion (Dobson, Leas, and

Shelley 84-85). By assessing each party's level of the conflict, pastors will be better able to redeem the conflict (94).

Five levels can be identified by assessing a conflicted person's goals and his or her use of language. People at the first level employ rational methods to fix the problem. They also are able to use clear and specific words to describe their conflict (Leas 19). At level one, the participants may even be reluctant to say they are in a conflict. Conflict at this level is valuable to the life and vitality of a church. In fact, if handled properly it can serve a vital role in unfreezing the ideas of a church culture (Dobson, Leas, and Shelley 86).

At level two, people begin to develop strategies to deal with the issue that will serve to protect them (Dobson, Leas, and Shelley 86). Usually people talk with their friends—some of whom are likely to be opinion leaders in the church—in generalized ways in order to develop a plan to deal with the issue (Leas 19). At this point they are committed to resolving the conflict as long as the solution will not be costly to them (Dobson, Leas, and Shelley 86). Conflict at this level is still at a low enough level that it benefits the church, particularly if the opinion leaders are willing and able to sway the individuals to begin changing their ideas about the culture (87).

At level three, a person's goal has shifted from self-preservation to needing to win. Often at this level the problem has evolved in complexity to include multiple problems, making solution finding more difficult. People begin to distort the truth while explaining the problem to others (Leas 20). At level three, the parties see the issues as black or white, make arguments that include sweeping generalizations, and assume that the person with whom they are in conflict meant to hurt them (Dobson, Leas, and Shelley

88). At this level, a solution between can work toward a solution without an outside consultant, if the relationship is valued by both parties enough to work through the conflict (Leas 20). Therefore, the importance of loving, trusting relationships within the church, most notably between the pastor and members of the congregation, cannot be overstated.

Once conflict progresses to level four, motivations have changed drastically. At this point the most important goal is to get rid of the other party and break the relationship. Sides are being chosen, and a war is pending. People begin to talk about the justness of their fight and begin to look at what can "legally" be done (i.e., they try to find out what actions can be taken given the rules, bylaws, and unwritten codes of the church.) At this level the health of the church is at risk because the organization is no longer seen as important (Leas 22). An outside expert in conflict management is a must to mediate the conflict beginning at level four (55).

The fifth level is sad indeed. At this point, things are out of control and the number one objective is to annihilate the other party in the conflict. The real issues have long been lost and stopping the fight is not an option. The words used at this level are venomous and hateful (Leas 22).

Understanding the level of the conflict is the beginning of dealing with conflict. Specific steps to managing conflict follow, but first a few of essential communication intangibles need to be highlighted and understood by pastors. Usually when people feel threatened they become very defensive and revert to counterproductive ways of dealing with conflict. Therefore, pastors must practice key communication skills (Kale 99-100).

The most important communication skill to learn is active listening, which is done by carefully listening to the other party's problem while paying attention to their tone of voice and body movements. After pastors believe they have heard the person, they should carefully repeat back what they have heard (Kale 100). If active listening is not encouraged, creative conflict management will not happen. Typically, people spend most of their time carefully crafting what they are going to say and miss listening altogether. Listening is far more important than being heard in conflict management; if all parties in conflict focus on listening eventually everyone will be heard (Lewis 54). Active listening is vital because conflict will continue to escalate if people do not think they have been heard (Kale 100).

Being assertive—not to be confused with being overbearing, pushy, aggressive — is another important skill for pastors. Assertive pastors pick an appropriate time to explain the source of their problem (Kale 101). Conflict cannot be resolved if the parties involved cannot identify the real issues are. If the parties involved are not assertive, then mind reading is required which only makes resolution more difficult. Of course, assertiveness comes more easily for some than others. Some naturally shut down when faced with conflict, which rarely helps to find solutions and often allows conflict to grow unnecessarily (102).

Once pastors have assessed the level of conflict and learned basic communication skills, they can use the following process to help guide them toward conflict resolution. The goal is to deal with the conflict they face in a creative and constructive way (Lewis 49).

The first step to managing conflict is to value all parties involved. If others sense the leader with whom they are in conflict is genuinely concerned about their needs, they feel affirmed and supported. Another important aspect of the pastor valuing others is to let them know what strengths and gifts he or she sees in them (Lewis 52). Practically, valuing others can only be accomplished by praying that God will help all involved view the problems in light of reconciling and restoring the relationships (Larson 32).

The second step is to set up the following ground rules that will facilitate peacemaking: (1) Everyone will be allowed to disagree with each other; (2) true feelings and emotions will be shared; and, (3) no one will be allowed to try intentionally to hurt others (Larson 32; Gangel and Canine 261). These rules allow the peace process to proceed in a manner that protects all involved while the issues are being discussed.

The third step is to direct the conversation away from the past and the present—with the pain often accompanying it—and on to the future. Looking toward the future offers hope for the relationship. One conflict manager asks the following three questions to help the parties focus on the future:

1. What is the worst thing that could happen if we don't resolve this conflict?
2. What is the best thing that could happen if we resolve this conflict?
3. Which scenario do we want to shoot for? (Larson 32)

As the conflicting party answers these questions, the pastor needs to listen for what is trying to be accomplished in order to manage the conflict better (Lewis 60). Answering these questions will help those involved see hope in the situation. Until people see hope, they are reluctant to work toward peace (Gangel and Canine 262).

The fourth step is to unfold the issues that comprise the conflict, which is where many pastors are tempted to begin; nevertheless, until the primary issue is uncovered,

managing the conflict is impossible (Lewis 63). Much time can be wasted if pastors are trying to solve side issues that do not address the fundamental concern. Pastors need to define what they see the issue to be and to help the other party do the same (Leas 41). Once this step is complete, managing conflict is straightforward (Lewis 64).

The fifth step is to determine solutions for dealing with the issues at hand. Pastors should encourage and be open to all creative options available to them (Gangel and Canine 262). Ideally pastors search for agreements that are mutually satisfactory to help everyone achieve their goals (Lewis 66; Leas 42). However, at times what two parties want are mutually exclusive, and the two parties need to negotiate in order to achieve part of their goal (Leas 22).

The sixth and final step is for the pastor to help formulate a plan of action that will be agreeable to everyone and help to guide the future of the relationships. This step allows progress to be measured more validly and help prevent future problems. A plan of action also adds an avenue of accountability to the process (Gangel and Canine 263).

Conclusion. Pastors must continually monitor conflict as it happens in the church. Positive conflict helps keep change moving forward. Negative conflict hampers the cultural-change process. Conflict naturally comes any time cultural changes are pursued. If pastors utilize the principles laid out in this section of the paper, the cultural-change process has a better chance of success.

Biblical and Theological Foundations

Throughout the history of the church, corrective voices have shouted for change—change that is necessary to align more closely to God's purpose for the church. Stephen Seamands points pastors in the right direction:

> The church is an instrument of God's mission, but God's mission precedes, initiates, defines and sustains the church in mission. Consequently, there is not mission because there is church; there is church because there is mission already—the mission of the triune God. (161)

The missional church movement is calling the church toward a more outwardly focused paradigm to reveal the kingdom of God to a broken, sinful world. More specifically, a missional church gathers as a unique community to be sent out into secular society to reveal the kingdom (Barrett et al. x).

Jesus served as a voice calling the Israelites—and by implication the Church—back to mission. N. T. Wright says the reformation of the temple was a major concern for Jesus:

> It [the Temple] had come to stand for the failure to find its true vocation for which Jesus, with sorrow, rebuked his contemporaries. But it represented, on the other hand, in promise and hope, all that Jesus was then himself offering in his own work and actions. (qtd. in Davis et al. 57)

The Church is a part of God's redemption plan for his creation, and in order to embrace that plan in modern times, the Church has to become more missional. Just as the temple represented promise and hope to the Israelites, the modern church should reflect promise and hope to a secular world that finds itself in despair.

For Jesus, mission and his kingdom of God message relied on each other (Hunsberger et al. 367). However, the meaning of the kingdom of God is difficult to decipher from Jesus' words because Jesus largely assumed his hearers understood his

meaning. The assumptions that accompany the kingdom language can be found in the Old Testament (Barbour et al. 87). Genesis 12:2 gives insight into Jesus' assumptions about the kingdom of God: "And I will make you a great nation, And I will bless you, And make your name great; *And so you shall be a blessing* [emphasis mine]." This passage reveals an expectation that the revelation of the kingdom of God will engage and bless others (Dongell). Where the Jews understood God's covenant as a funnel leading only to their blessing, Jesus recaptured the original missional meaning of the Abrahamic covenant—the Israelites were blessed so they can bless others. A missional church mimics this idea in its basic quest to gather in order to enjoy God's blessing of community, to worship God, and to disperse to bless secular society.

Thus, a movement to reorient the church to a missional identity is rooted in the kingdom of God. Jesus assumed this orientation and placed premium value on it in the way he ministered. Pastors who desire to bring God's kingdom should direct their churches to take on a missional culture that will involve the time-consuming and difficult task of shifting the culture of the church. Nevertheless, Jesus also engaged in culture-shifting, consistently challenging the "attitudes, practices and structures that tended arbitrarily to restrict or exclude potential members of the Israelite community" (Bosch 27). With Jesus as an example, pastors need to reconstruct the culture to reflect kingdom values.

Jesus and Mission: Engaging Sinners and Outcasts

The kingdom of God was the central message of Jesus (Ladd 54). Therefore, the modern church's central message should be connected to the kingdom of God. As mentioned in the introduction, Jesus' kingdom-of-God message drew from the rich

understanding that Israel was to be a blessing to others. If this is true, then the church should not totally separate from the world (Pannenberg 73).

Jesus' interaction with the law is a helpful window through which to examine the way he worked to reengage the secular society (i.e., the sinners and outcasts). The law was the Pharisees' marker of righteousness and holiness and also their reason for demanding distance from secular people. In the Old Testament, the law was never meant to produce legalism; it was merely intended to be the means by which people came into right relationship with God. Its essence was a covenant between the people and God. Therefore, the law was not meant as a wall between God and his people. The law was meant to provide a more holistic relationship between God and the society in general.

The law originated when God chose to make Israel a special people. The law created a way for Israel to be bound to God. Kleinknecht points out, "The object of the law is to settle the relationship of the covenant-nation and of the individual to the God of the covenant and to the members of the nation who belong to the same covenant" (qtd. in Ladd 540). Obedience to the law meant that the covenant was kept between Yahweh and Israel. Individuals are to maintain a true love for God and for neighbor which leaves no place for legalism and separatism (540).

A fundamental change regarding the attitude toward the law occurred in the intertestamental period. For the Pharisees, external obedience to the law became the condition of membership in the kingdom of God. If one was obedient to the law, they would be resurrected. Covenant became less important, and the law became the way in which God judged an individual. Obeying the letter of the law became the way to find justification, salvation, righteousness, and life (Ladd 541). Also, during this time, the

belief arose that obedience to the law would transform the world and bring about God's kingdom. George Eldon Ladd states, "The Torah becomes the one and only mediator between God and humanity; all other relationships between God and humanity, Israel, or the world are subordinated to the Torah" (541). Observance of the external law overcame the idea that a person's heart and relationships with others must be included in the equation.

Jesus began his ministry at a time when the latter attitude of the law prevailed. The synoptic Gospels draw a picture of Jesus' attitude toward the Pharisees. Generally, Jesus conformed to the religious practice of Judaism. For example, he was regularly seen in synagogues; however, this observation should be analyzed with caution because each of his recorded visits to a synagogue included his healing and teaching, indicating that Jesus' attendance was based on opportunities for ministry more than his faithfulness to attend. Similarly, Jesus was also seen in the temple, and he contributed to a temple tax, a deed that would have been important to the majority of the Jews. Furthermore, Jesus participated in religious festivals such as Passover. Another Jewish custom Jesus followed was wearing a garment hem fitted with tassels in conformity to the Mosaic precept (Vermes 15-17). Thus, Jesus was Jewish and participated in many Jewish customs, but he was more concerned about ministering to secular people than with keeping Jewish customs (Banks 91).

In order to gain more understanding about how Jesus redefined the law in order to engage secular culture, Jesus' interaction with sinners should be examined, especially his openness to table fellowship with them. Much like the modern church, the Pharisees were

averse to engaging with sinners and outcasts, appealing for support to passages such as Esdras 4. Esdras 4 says the following:

> For indeed I will not concern myself about the fashioning of those who have sinned, or about their death, their judgment, or their destruction; but I will rejoice over the creation of the righteous, over their pilgrimage also, and their salvation. (Ladd 81)

The Pharisees had clearly defined and ritually enforced barriers between themselves and others.

Jesus disbanded these barriers and relied on personal standards as a guide to whether one was part of the kingdom. In this way everyone was allowed to partake of God's mercy and love (Riches 168-69). This attitude of Jesus is reflected by St. Patrick's missional community—a community that invited all sinners to be their guests. The first step for Jesus and St. Patrick was to engage with the sinners in society and allow them to see and experience the kingdom of God firsthand (Hunter, Celtic Way 52, 55).

Mark 2:15-17 gives a picture of how Jesus, as well as the Pharisees, viewed sinners:

> And it came about that He was reclining *at the table* [original emphasis] in his house, and many tax-gatherers and sinners were dining with Jesus and His disciples; for there were many of them, and they were following Him. And when the scribes of the Pharisees saw that He was eating with the sinners and tax-gatherers, they *began* [original emphasis] saying to His disciples, "Why is He eating and drinking with tax-gatherers and sinners?" And hearing this, Jesus said to them, "*it is* [original emphasis] not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners."

Jesus purposefully engaged with sinners and brought the saving good news to them. Jesus' message of salvation to sinners was distinctive to his kingdom teachings (Sanders 174). He never said that they were not guilty of sin, but he recognized their needs and ministered to them (Ladd 81).

The preceding passage from Mark reveals Jesus' willingness to experience table fellowship with sinners. Meals are a crucial part of Israel's history. For example, the cultic meal was a means of actually partaking of the power of God and sharing communion with him. The people participating in a cultic meal became brothers with each other and Yahweh (Riches 105). As for table fellowship, Robert Banks writes, "Deep importance was attached to table fellowship in the Old Testament for it was regarded not only as socially binding men to one another but also as binding them to God" (108). The table-fellowship meals of Jesus were distinctive in three ways. First, they were relatively spontaneous. Second, they were a celebration of the fact that salvation was with Israel. Third, Jesus opened his meals to the morally and ritually impure, a deed which was particularly offensive to the Pharisees who would have seen table fellowship with sinners as a danger to the survival of Judaism (Riches 105). Later on, the Jerusalem council aligned with Jesus' philosophy on table fellowship, which forever opened the doors of Christianity to people outside of Judaism.

The Pharisees viewed table fellowship as an intimate experience (Ladd 82). They took these meals so seriously that they would not eat with either Gentiles or even many other Jews, which was a transgression of the law. Futhermore, the Pharisees believed that Jesus eating with impure Jews would have indicated that sinners are included in the kingdom (Banks 108; Sanders 208). Jesus, however, by sharing table fellowship with sinners demonstrated the Father's acceptance and graciousness toward them (Riches 109). The feasting that Jesus experienced with sinners would have served as a metaphor for Jews of eschatological salvation (Ladd 73). Several parables compare the kingdom with a banquet to which even sinners are called (Sanders 208).

Christ showed favor to other social outcast groups as well, including tax collectors and Samaritans. In Christ's time, the tax collectors were a part of the most hated social groups, and were often mentioned by the Pharisees in the same breath with sinners. Therefore, the attention Christ showed them would have been outrageous to the Jews. Ernst Bammel and C. F. D. Moule report, "It must have been scandalous to all Jesus' contemporaries that he received into his company the notoriously sinful Israelites who had separated themselves from the true Israel" (136). Jesus also associated with the hated Samaritans. Jesus' parable of the "good Samaritan" would have been deemed insulting to a patriotic Jew (136).

While the Jews were appalled by Jesus' openness to sinners, Jesus was merely fulfilling his mission of gathering sinners into fellowship with himself (Ladd 73). Ladd writes, "God is seeking out sinners; he is inviting them to enter into the messianic blessing; he is demanding of them a favorable response to his gracious offer" (82). As unbelievable as the company Jesus kept would have been to the Jews, the fact that he chose to reach out to the sinners of the world is a blessing. Jesus was not primarily concerned with keeping within the confines of the Pharisees. He came to the earth offering healing to those who needed it. Jesus' example of reaching out to sinners is one of the most challenging teachings in the Bible, forcing pastors and laity out of the church into a secular world that desperately needs Jesus. As Jesus' life teaches, Christians are to engage in mission with the people with whom they encounter.

The Message of the Kingdom

Engaging secular society is not enough; the message that is shared with the people is vitally important. Surprisingly, the modern church still struggles with reducing salvation to a list of rules, much like the Pharisees who thought that if they could get all Israelites to live perfectly by the law the kingdom of God would come (Bauer). Although modern Christian religious rules may not resemble pharisaical rules, the harm of the rules is similar in that they focus attention away from God. Both Jesus and the Pharisees were concerned about the Jewish people; however, they had very different ideas about how the Jews were to be renewed and redeemed (Witherington, Jesus 24). Ben Witherington writes, "The Pharisees seem to have wanted all of Israel to become like Levitical priests, keeping all the purity laws, both ritual and moral" (25). Jesus, on the other hand, had very different beliefs about redemption (i.e., that the Jews would be redeemed through him).

The Pharisees believed the external observance of the law would earn forgiveness of sin. The problem with this view is that the law cannot save anything. Forgiveness can only be found in Jesus. Christ is who allows everyone to enter into a right relationship with God (Bushnell 93-94). In the New Testament, Jesus repeatedly refers to forgiveness, pointing the believer to repentance and fellowship with God through Christ (Taylor 13). Jesus proclaimed a message to sinners that reflected God's forgiveness and mercy (108).

Jesus was considered a friend of sinners and tax collectors because the forgiveness he preached did not require reformation in a legalistic way. As E. P. Sanders summarizes, "Jesus said, God forgives you, and now you should repent and mend your ways; everyone else said, God forgives you if you will repent and mend your ways"

(204). This understanding of forgiveness collided with Judaism, which, like many modern churches, offered forgiveness only to those who were all cleaned up.

Jesus included people into the kingdom in the midst of their sins without requiring them to repent. He objected only when they remained in their sins. The offensiveness of Jesus' message was that the wicked were included into the kingdom even if they did not repent, seek restitution, sacrifice, and turn to obedience to the law. Their repentance was not necessary for Jesus to associate with them and offer them companionship. Statements including tax collectors and prostitutes in the kingdom ahead of the righteous only made matters worse. Jesus' sinfulness in the eyes of the Pharisees came when he made statements that implied that he knew who God would and would not include in the kingdom, which would have made the normal machinery of righteousness look foolish. (Sanders 201-08).

One of the defining characteristics of a missional church is that it stands on Christian truth. Jesus helps to refocus Christians on the truth. The truth that Jesus proclaims opens up the opportunity to proclaim his name in ways that capture the nature of the kingdom of God.

Jesus and the Pharisees: A Culture Clash

Over time, institutions and establishments tend to drift from their original purpose, which Jesus confronted by recapitulating the missional nature of the kingdom of God. To do so, he challenged the current culture. In the Christendom model, the church has lost its missional identity, and pastors must also lead cultural shifts within their churches to rediscover God's intention for their existence. In this section, I examine the

way in which Jesus challenged the Pharisees and their understanding of the kingdom of God.

Modern scholars generally agree that Jesus was more like the Pharisees than any of the other religious sects within Israel. Because of this closeness, they fought sometimes like the proverbial brothers. Jesus and the Pharisees found themselves in conflict not so much because they were so different, but because they had so much in common (Baucum). Instead of seeing their conflict as one filled with venom and hatred, their relationship should be seen as one based on a common passion but with two competing visions of what Israel was to be (Borg 75).

The Pharisees were hostile with Jesus because he threatened the symbols and structures that provided cohesiveness among Jewish people. The Pharisees understood the will of God through strict adherence to everything that was commanded in scripture. They developed the scriptural precepts into practical means to measure their righteousness could be measured. The development of rules to measure one's obedience to Torah became very difficult because of the cumbersome nature of these rules. With these rules came more rules in the event that any rules conflicted (Westerholm 59-60). Through these rules, the Pharisees wanted to preserve the worship and service of Yahweh (Borg 142).

Many scholars throughout history have interpreted Jewish legalism as something Jesus opposed. To say the least, Jesus did not see all Pharisees as exemplars. Jesus believed at least one sect of the Pharisees was dominated by legalism which was a topic of conflict many times. He stood against their self-righteousness and made them angry by dismissing their legalism and offering grace and forgiveness to sinners (Sanders 275-76).

Judaism is not based on legalism; instead, a legalistic form of Judaism prevailed during Jesus' ministry. First-century Judaism had gone much farther than the Torah took them (Sanders 274). Jesus' reaction to legalism is recorded in Matthew 23:2, 3, 5, and13:

> The scribes and the Pharisees have seated themselves in the chair of Moses; therefore all that they tell you, do and observe, but do not do according to their deeds; for they say *things* [original emphasis], and do not do *them* [original emphasis]… But they do all their deeds to be noticed by men; … But woe to you, scribes and Pharisees, hypocrites! For you lock people out of the kingdom of heaven.

Jesus' problem with the Pharisees was not that they added to scriptural law, but that they were consumed with the rules of law and missed the meaning. Jesus knew that living for him could not be reduced to a list of rules no matter how great the number (Westerholm 61). Stephen Westerholm supports this idea by saying, "Jesus, who found the will of God not in statutes but in a heart in tune with the divine purposes, avoided these dangers, but inevitably offended the proponents of halakah in the process" (91). Jesus believed that purity began on the inside, not with external laws. The will of God was defined by the attitude of the heart, not by obeying scriptural statutes.

Jesus understood that the Pharisee's system of obtaining righteousness was hollow and barren; he modeled and taught a new understanding of the kingdom of God. Jesus spent much of his ministry focusing on the false piety the Pharisees thought would earn their salvation. In his teaching, he was explicit about the differences between Christians and Pharisees. Marcus J. Borg lists the contrasts that Jesus expected between the Pharisees and Christians:

> Whereas the Pharisees were hypocrites, Christians were to be sincere; whereas the Pharisees were ostentatious, Christians were to be humble; whereas the Pharisees were arrogant, Christians were to be gracious;

> whereas the Pharisees concerned themselves about external rectitude, Christians were to recognize that true goodness is a matter of the heart. (142)

Furthermore, Jesus saw himself as the one bringing about the kingdom of God. Raymond E. Brown exegetes the message Jesus was relaying by saying, "Jesus claimed to be greater than any figure that had preceded him in the salvation history of Israel" (70). His avenue of change was not through a political-structural modification but through personally interacting with members of the community. Witherington writes, "He sees himself as one who is bringing in and bringing about change within the lives of individual human beings so that they can relate to God and others as God intends them to do" (Christology 165). Jesus threatened the identity of the Pharisees who saw access to God deriving from Pharisaical interpretations of Torah, not from Jesus who claimed direct authority from God (Jesus 25).

Jesus' message that he was the source of the kingdom of God upset the Pharisees because his message was different than they had envisioned. In fact, the prophets did not even understand the way and the degree to which God would enter into human history (Ladd 80). Condemning the Pharisees for not understanding Jesus' teachings about the kingdom of God does not consider their immediate situation—taxation, rent, and general oppression of their values and practices. The Pharisees wanted to be literally freed by God. What is surprising is that Christ had any followers given that his message of forgiveness and mercy reached an audience of weary, oppressed Jews (Riches 108).

Jesus interacted with the Pharisees using key concepts and words that connected with their understanding of the kingdom of God, but the Pharisees quickly realized that Jesus' message was intended to usher in a new culture. They were not ready for the

kingdom of God that Jesus modeled and taught. They were ready to be liberated and exalted as God's chosen people. They wanted the power that would give them the freedom to rule the world or, at the very least, enable them to enforce ritual purity. Jesus' message was not appealing because it did not give them the power that a king over the earth would give them. Jesus' kingdom did nothing to lift up the Pharisees understanding of temple, Torah, or territory.

Conclusion. Jesus is a voice calling for change. In the past, he called the Israelites to recognize the missional nature of the kingdom of God. Today, he is calling again—calling the church to embrace its purpose of providing hope to a world that finds itself in despair. Pastors who long to lead as God desires must challenge their church cultures to shift in this direction.

Research Methodology

Two broad research methodologies were used to measure the effectiveness of the cultural change process. They were evaluative and qualitative research. Evaluative research is a type of applied research that helps determine the effectiveness of a program, innovation, or product (Wiersma and Jurs 13). The form of evaluative research I employed included elements of diagnostic research because of the assumption that the evaluation moved from one state to a preferred state (Harrison 4). Evaluation research is used when values are attached to some innovation being introduced. For example, in my dissertation I assumed that the values of a missional church culture were better than most existing local church cultures and that utilizing a culturally sensitive change process was the best way to introduce lasting change. Therefore, my goal was to introduce a missional model of ministry into the life of an existing church. In order to measure the success of

evaluative research, the culture prior to the introduction of an innovation needs to be assessed. One way of assessing culture is through qualitative research which includes a four step process. First, a baseline was established. Secondly, the innovations were introduced. Thirdly, assessments of the culture were repeated. Finally, the innovations were judged as successful or not successful (Miller and Salkind 78-79).

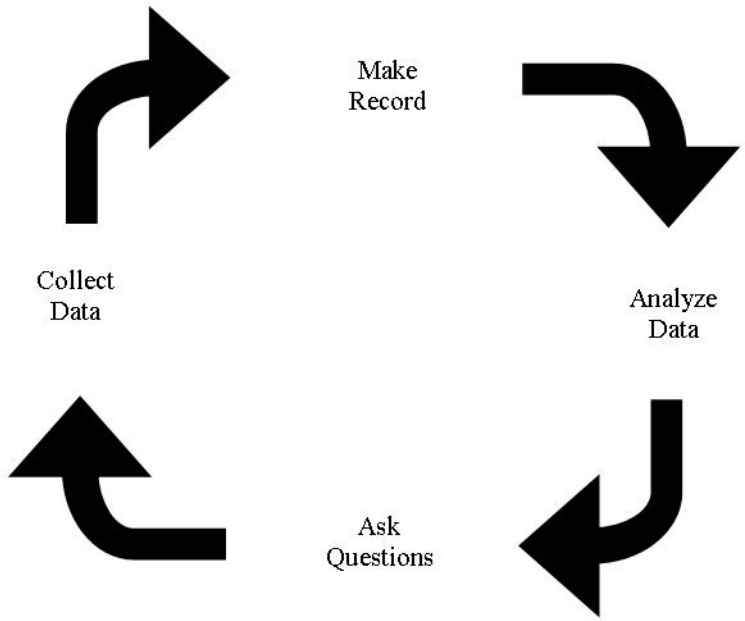
Qualitative research "describes phenomena in words instead of numbers or measures" and "has its origins in descriptive analysis, and is essentially an inductive process, reasoning from the specific situation to a general conclusion" (Wiersma and Jurs 13). One advantage to qualitative research is that it takes the natural setting of the research with a holistic understanding (13). Specific research methods fall under the broad heading of qualitative research and include participant observation and individual interviews. One method used as a qualitative research, but typically used as nonexperimental quantitative research, is an open-ended questionnaire (169).

Participant observation involves participation in the field and observation of the field (Spradley and McCurdy 45). Researchers learn much by paying attention to the cultural surprises and then systematically observing if the surprises are repeated (Schein 171-72). If the surprises are repeated, researchers need to seek to understand the meaning of the surprises.

Individual interviews allow the researcher to ask questions of participants in order to collect data. Structured interviews usually follow a rigid questionnaire. Semi-structured interviews ask more open-ended questions that are followed up with more specific questions (Wiersma and Jurs 255).

Open-ended questionnaires give participants more freedom in responding to questions, which helps to prevent researchers from boxing the interviewee into specific answers. The data generated from the responses of the questionnaires are dealt with in the same way qualitative research data is.

The ethnographic research cycle is a helpful process for researchers to utilize with participant observation, and individual and group interviews (see Figure 2.2). The ethnographic research cycle starts by asking good open-ended questions (see Appendix A; Spradley 33; Miller and Salkind 161). After asking questions, researchers follow up on any unclear answers. Researchers then ask for concrete actions that support answers from the individual or focus group (Light). The second step is to collect data through observation of "the activities of the people, the physical characteristics of the social situation, and what it feels like to be part of the scene." The third step is to make a record of these data by writing field notes, making voice recordings, and taking photographs or videos (Spradley 33). Field notes should include a description of the social setting and a full account of what took place surrounding the theoretical interest of the study (Sanghera). The fourth step is to analyze the data by identifying major themes or patterns in the interviews and highlighting quotes that support the data (Light; Spradley 85; Miller and Salkind 161). During the analysis step, the researchers should formulate new questions to start the process all over again (Spradley 33-34). The ethnographic process has run its course when researchers no longer find new information about their topic of interest.



Source: Spradley 29.

Figure 2.2. Ethnographic research cycle.

Summary

The literature review within this chapter has discovered six characteristics of a missional church, how pastors should bring about cultural change in a local church, how to deal effectively with conflict that arises during the change process, and the theological foundations for missional church change. Figure 2.3 depicts the process by which a pastor working with opinion leaders can move an existing church culture toward being missional. The stages in the process are discovering the current culture, providing cultural-change options, and actually moving the culture from the ending of one culture (ending) to the beginning of another culture (new beginning). This movement begins with unfreezing the current culture. The movement continues with cognitive reconstruction, which involves a process that takes people from knowledge to confirmation. The rate of

adoption of the new culture is partially determined by the level of relative advantage, compatibility, simplicity, observability, and trialability of the innovation. Finally, refreezing happens through both primary and secondary cultural embedding mechanisms.

During the overall cultural change process, pastors should note four vital aspects of cultural change. First, the resistance to cultural change increases proportionally with the speed of the introduction of an innovation: Faster change yields more the resistance. Secondly, conflict encountered along the way must be managed effectively to avoid derailing the process. Thirdly, a deep love and empathy must be maintained throughout the change process to keep the motives of the pastor pure. Finally, a bridge must be built from the current culture to a missional culture utilizing as much common ground as possible. The process developed from the literature and summarized in Figure 2.3 gives pastors a practical, useful tool in bringing an existing church toward a missional future.

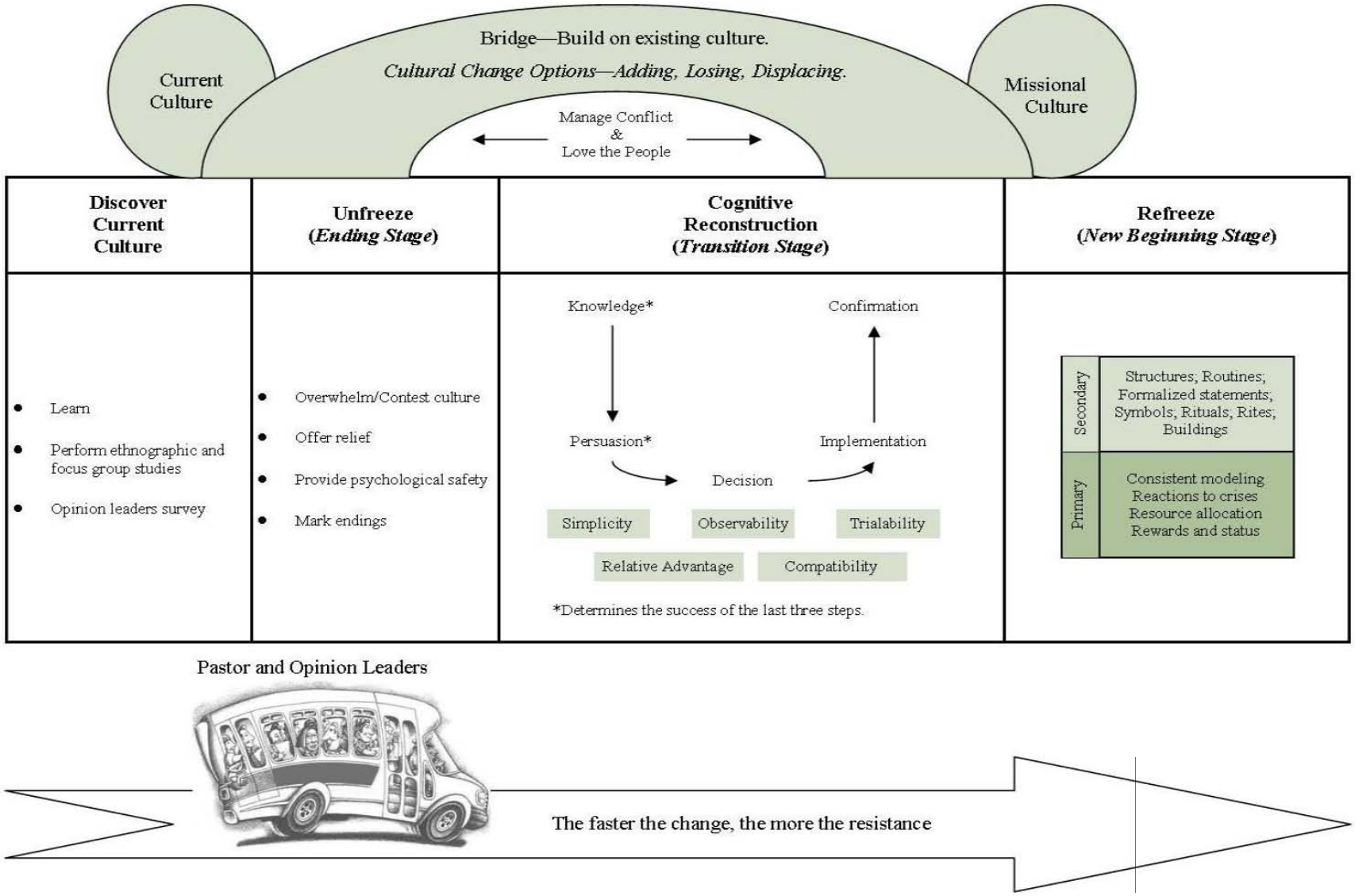


Figure 2.3. Cultural-change process summary

CHAPTER 3

METHODOLOGY

The characteristics of a missional church are deeply imbedded in Scripture and theology. Six missional characteristics outlined by Newbigin help to summarize the essence of a missional church: the missional church (1) praises God, (2) stands on Christian truth, (3) engages with secular community, (4) empowers to disperse, (5) models exemplary community, and (6) is grounded in Christian history and focused on the eschaton (227-32). In order to be a missional church, this list of characteristics must be taken as a whole. If any characteristics are missing, the church is lacking a key aspect of being missional. The problem is that most existing churches have drifted away from a missional model of ministry. While many churches have some of the characteristics of a missional church, most churches do not have all of the characteristics. By using a culturally sensitive change process based on diffusion and change theory, existing churches can become missional.

The culturally sensitive change process based on diffusion and change theory outlined in Chapter 2 and depicted in Figure 2.3 was utilized as a model to bring about cultural change within the church I pastor. This process included discovering the current culture, providing cultural change options, and actually moving the culture from the ending of one culture (ending) to the beginning of another culture (new beginning). This movement begins with unfreezing the current culture. The movement continues with cognitive reconstruction, which involves a process that takes people from knowledge to confirmation. The rate of adoption of the new culture is partially determined by the level of relative advantage, compatibility, simplicity, observability, and trialability of the

innovation. Finally, refreezing happens through both primary and secondary cultural embedding mechanisms. As noted in Chapter 2, the opinion leaders within the church must adopt a missional culture because they have influence through their networks to the whole church. Given the one-year duration of this study, I chose to focus my cultural-change efforts on the opinion leaders of the local church I pastor. Particular emphasis was placed on building an interpersonal connection with the opinion leaders because I had to be perceived as much like them as possible. I also had to create a sense of community among the members of the team of opinion leaders, so the opinion leaders could see each other modeling the chosen missional characteristic. One danger in building such a cohesive group is "groupthink"—"a process by which a group can make bad, faulty or irrational decisions" (Carey 1). To avoid this pitfall, I fostered a dialogical climate where people were free to disagree, object, and share their concerns, built discussions around group members' insights, and invited outsiders to the group of opinion leaders to give us their opinions. The timeline for missional cultural change innovations is provided in Table 3.1.

The purpose of this study was to evaluate a cultural-change process, based on diffusion and change theory, used to integrate one missional church characteristic into the culture of opinion leaders in a local church.

Table 3.1. Chronology for Implementation of Cultural-Change Model

Date	Cultural-Change Stage	Action/Innovation	Research Method Utilized
July-Aug.2006	Part 1: Discovered current culture	July-August—Facilitated ten cultural discovery home meetings with over 150 people total in attendance. July 23—Discovered opinion leaders (see Appendix E)	Focus group meetings utilizing various questions from Appendix A Open-ended questionnaire (see Appendix B)
Nov. 2006	Part 1, cont.: Discovered current culture	Gathered opinion leaders to explain innovation process and did pre-innovation evaluation Assessment of opinion leaders: • Missional characteristics (see Appendix C) • Openness to change (see Appendix B) • Personal influence (see Appendix B) • Current cultural-change stage	Participant observation, open-ended questionnaire (see Appendix C) and focus group meeting
Dec.-Jan. 2006	Part 2: Chose among cultural-change options	• Selected missional church characteristic to introduce based on which characteristic will most impact the church toward becoming more missional. • Designed innovations appropriate to cultural-change stage and missional characteristic selected based on relative advantage, compatibility, simplicity, trialability, and observability • Chose to add, lose, or displace • Discovered common ground between current culture and missional cultural characteristic	Data analyses of the "Discover Current Culture" stage.
Feb.-May 2007	Part 3: Unfroze, utilized cognitive reconstruction, and began refreezing	Innovations: • Innovation meetings with opinion leaders called Promised Land Scout Team meetings (see Appendixes G and H) • Sermon series on missional characteristics (see Appendix K) • Church visit (see Appendixes H and I) • Had opinion leaders interview non-Christians (see Appendix J) • Planned Saturday evening outreach worship service • Started community outreach-focused prayer groups • Began planning community block party • Added $5,000 community outreach line item to church budget	
May. 2007	Part 4: Assessed new culture	Assessed missional culture post-innovations	Participant observation, open-ended questionnaire (see Appendix F) and individual semi-structured interviews (see Appendix D)

Research Questions

Three questions guided the research of this dissertation.

Research Question 1

At the beginning of the project, what was the extent to which the culture of the opinion leaders within Long Shoals Wesleyan Church was missional?

The answer to this research question provides a baseline of the opinion leaders' missional culture before the introduction of any cultural innovations. Without this reading, measuring any cultural changes would be impossible. I administered a pre-innovation open-ended questionnaire early in the study in order to discern the missional awareness and missional practices of the opinion leaders at that point (see Appendix C). Then, a focus group meeting, based on the answers from the questionnaire, followed as I developed a deeper sense of where people are in regard to mission and the church.

Research Question 2

After the innovations of the project were introduced, what was the extent to which the culture of the opinion leaders within Long Shoals Wesleyan Church was missional?

This research was built on the belief that culturally sensitive change processes can bring about a missional lifestyle within the opinion leaders of the church. I developed a model of a cultural-change process to help individuals and the church become more missional. I administered a post-innovation open-ended questionnaire (like the pre-innovation questionnaire but more narrowly focused, covering only the "engages with secular community" missional characteristic introduced to the opinion leaders) to the opinion leaders at the end of the research period (see Appendix F). Next, I conducted

individual semi-structured interviews to test patterns found in the answers from the open-ended questionnaires and from participant observation (see Appendix D).

Research Question 3

What were additional factors that contributed to the adoption or rejection of the cultural innovations?

Potential factors that contribute to the adoption or rejection of the cultural innovations include the specific innovations (particularly their relative advantage or disadvantage, compatibility or incompatibility, simplicity or complexity, trialability or unavailability, observability or hiddeness), relationship with the pastor, networks of influence, unfreezing the culture, limited time for the study, and channels of communication. Participant observation and semi-structured interviews provided the research method to answer research question three (see Appendix D).

Participants

The participants were not a random sample but a criterion-based (elected leaders and identified opinion leaders) selected sample composed of the opinion leaders of the church where I serve as pastor. Choosing a selected sample was necessary because I needed to work with the opinion leaders of the church no matter how they matched up with the overall social makeup of the church. The opinion leaders consisted of the local church board and congregation members who were identified through an open-ended questionnaire (see Appendix B). All opinion leaders were invited to be a part of a vision team called the Promised Land Scout Team, which was the focus of the missional church innovations.

Design

This was an evaluative study in the descriptive mode that utilized qualitative research. Having developed an initial understanding of the culture, I used the cultural change process described in the literature review section to diffuse a missional church pattern into the culture of the opinion leaders.

I used four methods to collect qualitative data: (1) participant observation, (2) researcher-designed open-ended questionnaires, (3) individual semi-structured interviews, and (4) focus groups. Participant observation was used throughout the whole project to record observations important to the study. I administered three open-ended questionnaires. I distributed the first to the congregation during a Sunday morning worship service to discover the opinion leaders within the church. I administered the second early in the study in order to discern the missional awareness and missional practices of the church. The third was a post-innovation open-ended questionnaire, administered at the end of the study, which focused specifically on the single missional characteristic I selected in Part 2 of the study. The focus group was a venue for reflecting on the answers from the pre-innovation questionnaire. I based the individual post-innovation semi-structure interviews on what I learned from the post-innovation open-ended questionnaire and participant observation about where people were in regard to mission and the church (see Appendix D).

Instrumentation

This was an evaluative study in the descriptive mode which utilized researcher-designed, open-ended questionnaires and semi-structured interviews and field notes from my personal observations during group and individual meetings with opinion leaders. The

questionnaires, interviews, and field notes provided data to measure the effectiveness of a cultural-change process intended to integrate one missional church characteristic into the culture of local church opinion leaders. I administered the questionnaires and included open-ended questions (see Appendixes C and F). I developed the individual post-innovation semi-structured interviews after reading the answers to the post-innovation open-ended questionnaire and the field notes in order to probe patterns discovered in the questionnaires and field notes.

The literature review, including Table 2.1 (p. 22), determined the construct validity for both the questionnaires and semi-structured interviews. The questionnaire began with a grand tour question and was followed up with a more specific sub-question about each characteristic. The interview questions were more specifically targeted based on the responses to the questionnaire. The questionnaire and interview questions were pretested by three subjects who were not a part of the opinion leaders' vision team.

Newbigin's missional characteristics informed the development of the open-ended questions used for the questionnaires (see Appendix C). The responses from the questionnaires informed the development of the questions for the semi-structured interviews (see Appendix D).

Data Collection

During the research project, I administered questionnaires and semi-structured interviews to all opinion leaders on the vision team and conducted one focus group meeting. I recorded and transcribed notes on the focus group meeting and individual interview session and transcribed answers from the questionnaires. I maintained a field diary of all participant observations gained from the innovation meetings, the

questionnaires, and interviews about the cultural-change process, and I transcribed the field diary. I transcribed all data into Microsoft Word documents.

Independent and Dependent Variables

The dependent variable was the understanding and practice of mission demonstrated by the opinion leaders. The independent variables were the teaching, preaching, and other innovations that I used to introduce a more missionally informed understanding of mission and church.

Data Analysis

In typical fashion with qualitative research, data collection and analysis happened simultaneously. I transcribed all data obtained through audio recordings into Microsoft Word documents. I used the data from handwritten questionnaires without transcription. I carefully read through the transcripts and handwritten questionnaires searching for patterns. I grouped identified patterns and themes through a coding method. The method for coding information included the following steps: (1) Reading through all field notes and transcripts and writing down ideas, (2) asking questions about each interview to get at the underlying meaning, (3) grouping together similar topics, (4) coded the topics and going back through to code all data, (5) coming up with descriptive categories and placing codes within them, and (6) determining which categories were related and thus could be put together into themes (Creswell 155). By reducing the data down to manageable levels, I was able to make meaning of the data. To insure validity, I triangulated the data by using individual interviews, group interviews, and participant observation. Additionally, I performed my analysis in partnership with a member from

my church whom I trained in the content and methods of my dissertation. Finally, I had another member of the church check my analysis.

Summary

This chapter detailed the organization and administration of the Pastor as Missional Church Architect study. Chapter 4 summarizes all the findings of the study and is organized around each research question.

CHAPTER 4

FINDINGS

By using a culturally sensitive change process based on diffusion and change theory to introduce one missional characteristic, I was able to move the opinion leaders of Long Shoals Wesleyan Church toward becoming more missionally minded. The missional characteristic chosen from Newbigin's six missional characteristics to introduce into the culture of Long Shoals Wesleyan was "engages secular community." A culturally sensitive change process based on diffusion and change theory outlined in Chapter 2 and depicted in Figure 2.3 (p. 71) brought about the cultural change. The purpose of this study was to evaluate that cultural change process as it was used to integrate one missional church characteristic into the culture of the opinion leaders of Long Shoals Wesleyan Church.

Three research questions guided this study: (1) At the beginning of the project, what was the extent to which the culture of the opinion leaders within Long Shoals Wesleyan Church was missional? (2) After the innovations of the project were introduced, what was the extent to which the culture of the opinion leaders within Long Shoals Wesleyan Church was missional? (3) What were additional factors that contributed to the adoption or rejection of the cultural innovations?

Profile of the Subjects

The Promised Land Scout Team consisted of board members and all congregationally identified opinion leaders from Long Shoals Wesleyan Church with at least eleven votes (see Appendix B). The total population for this study was fourteen opinion leaders (see Appendix E). Twelve subjects (86 percent) returned both pre-

innovation and post-innovation questionnaires, participated in the pre-innovation focus group meeting, and post-semi-structured interviews. Of the fourteen subjects, nine were male and five were female. The ages of the opinion leaders ranged from 35 to 83; the average age was 56. The years of worship attendance ranged from five to eighty-three years; forty-one years was the mean.

Groupthink

One potential danger of identifying and utilizing opinion leaders to bring about missional change is groupthink. Groupthink is defined as "a mode of thinking that people engage in when they are deeply involved in a cohesive in-group, when the members' strivings for unanimity override their motivation to realistically appraise alternative courses of action" (Carey 1). The term was coined by psychologist Irving Janus. Some of the risks of groupthink are a failure to develop a goal, a failure to examine risks of decisions, and a failure to work out alternative plans (1).

To protect the Promised Land Scout Team from groupthink, I fostered a dialogical climate where people were free to disagree, object, and share their concerns. I also purposely built discussions around group members' insights. Another approach I utilized to avoid groupthink was to invite outsiders to give their opinions. I had the senior pastor, executive pastor, and a lay couple from a neighboring missional church share with the Promised Land Scout Team.

Research Question 1 Measurements

Research Question 1 examined the extent to which the culture of the opinion leaders was missional before any innovations were introduced into the culture. An open-ended questionnaire given in a group meeting at the church (see Appendix C; Table 4.1),

a focus group meeting following the completion of the open-ended questionnaire (see Table 4.2), and participant observation were used to establish a baseline of the pre-innovation missional culture.

Pre-Innovation Open-Ended Questionnaire

The pre-innovation open-ended questionnaire asked questions based on all of Newbigin's six missional characteristics (see Appendix C). After I assessed all of the answers, I determined that the least missional characteristic of Long Shoals Wesleyan Church was "engages with secular community." When asked how to take ministry outside of the church walls, the opinion leaders' most popular language used to describe engaging with the secular community was "needs-based ministry" (see Table 4.1). Within this descriptor, opinion leaders referred both generally and specifically to the ministry of helping those in need. Speaking generally, one opinion leader wrote, "Christians need to help those who are needy, sick, weak and lonely." Some of the specific ministries listed were delivering meals to people, visiting nursing homes, performing prison ministry, and carrying out random acts of kindness. One opinion leader said that we take ministry outside of the church walls by "visiting nursing homes and prisons with the message of Christ and helping the needy." Other opinion leaders suggested volunteering for various need-based parachurch organizations. One opinion leader said, "Amy's House [a shelter from domestic violence] is a great place to donate time and money."

Table 4.1. Pre-Innovation Open-Ended Questionnaire

Descriptors for Engages Secular Community	Pre-Innovation F
Activities for the community	2
Adapt to the culture	0
Ministry wherever we are	1
Needs-based ministry	14
Outwardly focused	0
Sharing faith with others, witnessing	8
Showing Christ's love wherever we are	2
Composite	27

f = the frequency of cumulative occurrences of the descriptors in the participants' questionnaire responses.

The second most used descriptor was "sharing faith with others, witnessing" (see Table 4.1). One opinion leader wrote, "Christians need to tell others what they believe." Another opinion leader reported, "Christians need to be an example of what they believe." Yet another opinion leader wrote that Christians take ministry outside of the church walls "by witnessing to others." Another opinion leader said we must "share" our faith with others. Another opinion leader wrote we take ministry outside of the church walls "by being a witness everywhere we go."

Other descriptors of "engaging secular community" were used very little or not at all by the opinion leaders, indicating that they possessed a limited understanding of the language and behavior of this particular missional characteristic. Two opinion leaders said we engage with people outside of church "by showing Christ's love wherever we

are." Two more opinion leaders said that we take ministry outside of the church walls "by having activities for the unchurched community."

Pre-Innovation Focus Group Meeting

Following the completion of the pre-innovation open-ended questionnaire, the opinion leaders participated in a focus group meeting in which they were asked to discuss ways to take ministry outside of the church walls. The language used by the participants was thematically coded, and the results showed some similarities in the prevalence of the categories of descriptors found in the pre-innovation open-ended questionnaire. For example, the descriptor "needs-based ministry" was most prevalent (see Table 4.2). Three opinion leaders gave examples of the importance of needs-based ministries. One opinion leader said, "I volunteered for Linc Meals. I loved that ministry. The people are so sweet and I did say things about my beliefs. Volunteering with this ministry is one way to take your beliefs out of the church." Another opinion leader said, "Doing something outside makes us feel better." Another opinion leader said, "My husband and I delivered meals for 15 years. Sometimes they would ask about church where you attend. It was great to talk to them." The first opinion leader mentioned in this dialogue then added, "Go to nursing homes. Some of these people don't have anybody. We would take something to them with a scripture and go caroling down the halls."

Another confirmation of the pre-innovation questionnaire responses was that the descriptor "sharing faith with others" continued to be used in the focus group meeting (see Table 4.2). In one interaction one opinion leader referenced Vacation Bible School and Trunk or Treat (a Trick or Treat alternative sponsored by our church) and asked, "How many of us were giving out messages of God while participating in these

ministries?" This opinion leader revealed a possible gap between the opinion leaders' language reported in the open-ended questionnaire and their behavior. However, another opinion leader did say that she had "talked about her beliefs" while providing meals for needy families. This same woman also placed Scriptures with gifts for nursing home patients.

Table 4.2. Pre-Innovation Focus Group Meeting.

Engages Secular Community Descriptors	Pre-Innovation F
Activities for the community	2
Adapt to the culture	0
Ministry wherever we are	0
Needs-based ministry	3
Outwardly focused	0
Sharing faith with others, witnessing	3
Showing Christ's love wherever we are	0
Composite	6

f = the frequency of cumulative occurrences of the descriptors in the focus group meeting.

Reflection on Traditional Wesleyan Church Values

The lack of linguistic or behavioral support for the descriptors of "ministry wherever we are," "showing Christ's love wherever we are," and being "outwardly focused" likely stems from a long-standing feeling within Wesleyan churches that Christians should not interact with the secular world. One popular biblical phrase mentioned by numerous opinion leaders was, "We are to be in the world but not of the

world." Unfortunately, those opinion leaders misunderstand what that phrase—used by Jesus—really meant. The opinion leaders of Long Shoals Wesleyan and many other members of Wesleyan churches have an assumption that once a person becomes a Christian, they must disengage from all non-Christians for fear of being hindered spiritually. One popular illustration used to exemplify the need to disengage from secular people is having a person stand on a chair representing a Christian while another person standing on the floor representing a non-Christian pulls the Christian off of the chair. The moral to the illustration is that Christians should disengage from secular people in order to maintain Christian purity and to keep from being "pulled down" spiritually.

Research Question 2 Measurements

Research Question 2 examined the extent to which the culture of the opinion leaders was missional after innovations were introduced into the culture. I used participant observation (see Figure 4.1), an open-ended questionnaire (see Appendix F; see Table 4.3), and semi-structured interviews (see Table 4.4, p. 96) to establish any change toward a missional culture. The data suggests a significant movement toward understanding the language and behaviors associated with the missional characteristic of "engaging secular community."

Participant Observation from Innovation Meetings

The innovation meetings took on an overall theme developed from a sermon series about the Promised Land described in the Bible. The data shown in Figure 4.1 shows a gradual increase from the first to last innovation meeting in the descriptors used for engaging secular community, suggesting that a change in the language and behavior of the opinion leaders took place. In our first meeting, 25 February 2007, one of the

opinion leaders shared a devotional, calling the group to be conduits of God's love to the world. This missional descriptor was the only one used in the meeting, although much of the meeting revolved around a dialogue surrounding John 20:19-22 where Jesus says, "As the Father has sent me, so I send you" (v. 21). This meeting revealed that the opinion leaders lacked an understanding of engaging with secular community.

Our next innovation meeting, 5 March 2007, took place at a regularly scheduled monthly board meeting. At this innovation meeting, I observed a temporary elevation in missional descriptors due to opinion leaders explaining what they saw happening at this missional church. One opinion leader said, "I am impressed with people looking out not inside." This opinion leader also stated he was impressed by the acts of service to people outside of the church that he heard church members talking about. Another opinion leader said, "I talked with the senior pastor, and he shared with me that when he started pastoring the church, he made a decision to love God and love people outside of the church."

The next innovation meeting, 11 March 2007, lacked any missional descriptors. In this meeting opinion leaders report on personal interviews they had conducted with non-Christians. In sum, opinion leaders said that their eyes were opened to the gap that existed between how they feel about church and how non-Christians feel about church. I was disappointed that no one talked about our need to adapt to seem relevant to non-Christians. I was also disappointed that no one discussed ways to reach out to non-Christians.

The 25 March 2007 innovation meeting did show a slight turn toward the opinion leaders' understanding of the need to be outwardly focused and a need to adapt to the

culture of those outside of the church. One opinion leader said, “We can’t be satisfied with the number of people we have in church as long as there are people outside of the church who don’t know Christ.” Another opinion leader agreed that if we are going to be able to reach people outside of the church then we should “adapt to their culture.”

A real turning point toward the opinion leaders’ understanding of the need to engage in secular community came in the 1 April 2007 innovation meeting. In this meeting, I discussed the limits of seeing the church building as the only place where ministry could take place. During this discussing, one of the opinion leaders said spontaneously the following:

> Our ministry is wherever we are, our jobs, with friends, etc. Since joining the Promised Land Scout team, I have seen my job as a primary place of ministry. We need to support people in ministry at their work. Ministry does not only take place in the church building.

Another opinion leader followed these comments by saying, “The Great Commission says don’t just sit here do something.” At a later point in the meeting an opinion leader said, “The Great Commission says go into the world, not bring non-Christians into the church.” Another opinion leader said, “Jesus reached out to everyone and was criticized for it, so we have a mission to do the same.”

The next to last innovation meeting, 29 April 2007, picked up where the 1 April 2007 meeting left off. One opinion leader said, “We have to reach out to the community around us.” Another opinion leader said, “We need to get our attitude to change from being about us to being about others. If our hearts and attitudes changed, our church would be so much better.” Another opinion leader said to engage secular community “we need to develop eyes that see a need and meet that need.”

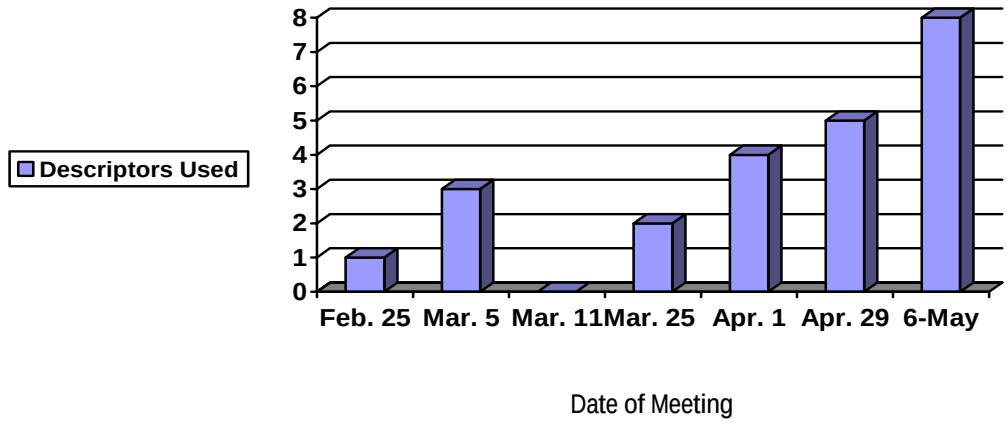


Figure 4.1. Descriptor increase throughout innovation meetings.

By our last meeting, the opinion leaders used a total of eight missional descriptors. At the last meeting, one opinion leader said, "Our focus should be on winning people to Christ." Another simply stated, "We have to reach out. If people don't like it then they just don't like it." Another opinion leader said, "We need to follow Jesus' example and go out into the community and tell people about our faith." Another opinion leader followed the previous statement and said, "We have to follow Jesus no matter what." Another opinion leader said, "We have captured a dream about outreach." While the data from the innovations allude to a change in the culture of the opinion leaders, the post-innovation open-ended questionnaire and semi-structured interviews show more convincingly that the opinion leaders indeed shifted toward a more missional understanding of engaging secular community.

Post-Innovation Open-Ended Questionnaire

The frequency of the use of missional descriptors increased between the pre-innovation and post-innovation questionnaires. By far the most significant shift came in

the fact that the opinion leaders began to see that ministry takes place wherever Christians are (see Table 4.3; f=1 vs. f=20, difference = +19). Opinion leader 1 wrote, “I have a responsibility to bring Christ to them and to live Him everyday in the workplace.” Opinion leader 2 wrote that the ministry field is “at work, school activities, community functions, sporting events, shopping, anywhere people gather.” Opinion leader 3 reported, “Anywhere we go we must take God with us and should share his word with any listener. The work force is one of the greater opportunities.” Opinion leader 4 wrote that we engage with secular community “through our jobs, community activities, community events and family gatherings.” Opinion leader 5 said we should “minister to our neighbors and listen to those who are hurting.” Opinion leader 6 wrote that our “jobs and families” are our primary means to engage with secular community. Opinion leader 7 wrote, “We have opportunities to engage people outside of church through contacts at work, in our neighborhoods and through contact with people through friends and family.” Another saw the greatest missional opportunity “at work and play.” Opinion leader 8 simply wrote that we should “witness to others at work.” Opinion leader 9 wrote, “We all need to be ministers to people we work for and with.” He also said we can “engage people through softball games, work activities and long-time friendships.”

Table 4.3. Post-innovation Open-ended Questionnaire

Engages Secular Community Descriptors	Pre-Innovation F	Post-Innovation f	Difference
Activities for the community	2	9	+7
Adapt to the culture	0	0	0
Ministry wherever we are	1	20	+19
Needs-based ministry	14	12	-2
Outwardly focused	0	3	+3
Sharing faith with others, witnessing	8	11	+3
Showing Christ's love wherever we are	2	6	+4
Composite	27	61	+34

f = the frequency of cumulative occurrences of the descriptors in the participants' questionnaire responses.

To support the missional data further, a +7 increase showed in the frequency that opinion leaders' cited providing activities for the community (see Table 4.3; f=2 vs. f=9). Opinion leader 1 wrote, "We need to do more for the community." Opinion leader 2 wants to plan "special events for the community." Opinion leader 3 wrote that we need to "host free community outreach events" and "offer specific meetings at our church for divorce and addiction recovery." Opinion leader 4 suggested that we have "community events on Sunday evening." Opinion leader 5 wrote that we should "have fun days for the kids in the community and have a block party for the whole community."

Regarding language claiming that the opinion leaders should show Christ's love wherever they are, a +4 increase showed in frequency (see Table 4.3; f=2 vs. f=6). Opinion leader 1 shared that we show Christ's love "by living as Christ would have us to live at work and with those we come into contact with." Opinion leader 2 saw the

workplace as a perfect place to share the love of God. Opinion leader 3 wrote that we take ministry outside of the church walls "by being helpful and showing love to those outside of church." She also wrote that we must "live as Christ would have us live." Opinion leader 4 wrote that Christians engage secular community "by showing love and concern for their families." Opinion leader 5 saw the importance of continually "looking for other avenues or ways to teach people outside of the church about the love of God." Opinion leader 6 wrote that "praying with people" is a great way to engage with the secular community.

Another major shift occurred in the use of the language "outwardly focused" (see Table 4.3; f=0 vs. f=3, difference=+3). Opinion leader 1 said, "We have to develop a personal heart for those outside the church." Opinion leader 2 stated that the opinion leaders have to be "willing to become involved in the lives of those outside the church and lead by example." Opinion leader 3 wrote, "We need to turn all of our church ministries including Wesleyan Men and Wesleyan Women toward outreach." All of these opinion leaders' convictions implore all of the opinion leaders to become outwardly focused.

A +3 frequency increase was observed on the open-ended questionnaire in the descriptor of sharing faith with others. Opinion leader 1 stated that Christians should always "be a witness in word and action." Opinion leader 2 wrote, "Wherever you are talk about God, Christ, and the church." Opinion leader 3 wrote that we should "talk to our friends and family members who do not know God in order to spread his word." Opinion leader 4 wrote that taking ministry outside of the church walls means that Christians have to "witness to others." Opinion leader 5 wrote, "I have a responsibility to

bring Christ to people outside of church." Opinion leader 6 wrote that Christians should "talk about God and what he has done for us." Opinion leader 7 wrote, "We should not be ashamed of the gospel which has the power to save lost souls." Opinion leader 8 said that Christians take ministry outside of the church walls through "personal witness in our one-on-one relationships." Opinion leader 9 wrote that we engage secular community "by word of mouth and showing that we care regardless of what is going on."

A slight decrease was observed in language supporting needs-based ministry (see Table 4.3; f=14 vs. f=12, difference=-2). However, needs-based ministry remained the second highest descriptor used in describing engaging secular community. Opinion leader 1 wrote that to engage secular people "we need to be involved in community service." Opinion leader 2 wrote "helping with the food ministry" is a way to engage the community. Opinion leader 3 suggested that Christians should collect items and give to the needy. Opinion leader 4 wrote that Christians should "get involved in local organizations to minister to people outside of the church like prison ministries and crisis centers." Opinion leader 5 wrote that we should "help people in the community who have needs." Opinion leader 6 listed potential common interest groups such as "singles, motorcycle riders, horse riders, etc," as an opportunity to do ministry with those outside of the church walls. Opinion leader 7 wrote that Christians need to "participate with food ministries, crisis pregnancy, Franklin Graham's shoebox ministry, etc."

Overall a +34 frequency increase showed between the pre- and post-innovation questionnaires in descriptors supporting the missional characteristic of engaging with secular community. Five descriptor categories increased by three or more. In sum, a

movement in the frequency of use of engaging secular community descriptors was observed.

Post-Innovation Semi-Structured Interviews

The semi-structured interviews were used to triangulate some of the data revealed throughout the innovation meetings and the post-innovation open-ended questionnaire (Appendix D; see Table 4.4). I especially wanted to confirm the descriptor "ministry wherever we are" (f =15) because the difference in the prevalence of this language between the pre- and post-innovation questionnaire was so striking. When opinion leaders were asked to share their thoughts and feelings about the statement, "Our ministry is wherever we are, our jobs, with friends, etc.," every opinion leader confirmed the importance of this notion. Some of the opinion leaders simply stated that no matter where they are they should be available for ministry. Others reported a dramatic shift that had taken place in their lives as a result of the innovations. For example, opinion leader 1 said, "I used to think that I should not hang around non-Christians, but I have changed about that. They need to see Christ in our lives." Opinion leader 2 said, "God calls us to be living sacrifices. So that means 24/7 on the job, at home, at work." Opinion leader 3 stated, "I was incorrect in my thinking when I started meeting with the Promised Land Scout Team. I now believe that we have to be in ministry wherever we are." Opinion leader 4 said, "My ideas shifted from seeing ministry as primarily taking place at church to seeing ministry taking place wherever I am at." Opinion leader 5 confirmed that everyday ministry "has become a big part of my life recently. We do have to carry out ministry at work." Opinion leader 6 said, "I think Christ asks us to do ministry wherever we are. It does not matter where we are; we can minister." Opinion leader 7 said, "We are

the link to those outside the church." Opinion leader 8 said, "I think ministry starts at home and then branches out to the neighborhood and community." All of the opinion leaders supported the idea that ministry takes places wherever we are.

Table 4.4. Post-Innovation Semi-Structured Interviews

Engages Secular Community Descriptors	Post-Innovation f
Activities for the community	2
Adapt to the culture	8
Ministry wherever we are	15
Needs-based ministry	5
Outwardly focused	8
Sharing faith with others, witnessing	4
Showing Christ's love wherever we are	16
Composite	58

f = the frequency of cumulative occurrences of the descriptors in the semi-structured interviews.

The semi-structured interviews were also used to confirm the gain in the missional descriptor "showing Christ's love wherever we are" (f =16). Opinion leader 1 said we need "simply to go out, love people, and let God take it from there." Opinion leader 2 said, "a huge number of people out there who feel that no one loves them; we need to reach out to them and express God's love to them." Opinion leader 3 said, "If we are not conduits of God's love to those outside the church, where will they see it?" Opinion leader 4 said, "We are bearers of Christ's love to those who have never stepped foot in a church." Opinion leader 5 said, "We reach out to those outside of the church,

show them God's love and bring them into the family of God." Opinion leader 6 said, "We reach a lot of people by showing Christ's love through our behavior." As can be seen, showing Christ love became an important missional descriptor to the opinion leaders.

I was curious why the need to adapt to the culture of those outside the church had not come up in the open-ended questionnaire, so I asked all of the opinion leaders what is meant by the statement, "One needs to adapt to the culture of those outside the church." The opinion leaders' responses generally referenced the need to be in the world but not of the world, although some did say we need to approach non-Christians on their level. Opinion leader 1 said, "Be on their level. Don't put down and criticize." Opinion leader 2 said, "We can adapt without crossing over. You have to have a strong foundation and you won't be tempted, maybe travel in pairs." Opinion leader 3 compared adapting to the culture of those outside church to an adult/children relationship. He said, "You don't need to put yourself on a pedestal, in dealing with children you show them you are an adult but you get down to a child's level and think as they think." Opinion leader 4 said simply, "Get down where they are." Opinion leader 6 cautioned against adapting to the culture of those outside the church by saying, "I don't want to adapt to their culture. We are to be in the world but not of it. If we adapt, we are following them instead of them following us." The opinions generally shared a concern with adapting to the culture of non-Christians.

Overall, the semi-structured interviews confirmed what was observed in the innovation meetings and the open-ended questionnaires. One opinion leader summarized

the collective feeling of the group by saying, “I have matured in my walk in the past six months. I realized everything is not about me. I have become more outwardly focused.”

Participant Observation of Congregational Shift

Perhaps most exciting is that anecdotal evidence suggests a congregational shift toward engaging secular community. One opinion leader said, “We really need to be more outwardly focused and hopefully that will carry through to the congregation.” Three members of the congregation have shared stories with me about how they have engaged with secular community. One man shared with me how he has begun ministering to people at his work. He told me one story of how he shared his faith with a gay man while being careful not to be rude. He said, “I wanted this man to know that God has a better plan for his life without using offensive language.” A woman came up to me after worship service one day smiling from ear to ear. She said, “I did it. I shared my faith with my husband. He was not ready to receive Christ, but I still did it.”

A couple in the church shared a story about a coworker of the husband’s with whom they shared their faith. This couple received a phone call at 2:30 in the morning from the coworker’s wife from whom he had just separated. The wife said that she was worried that her husband may be suicidal because of the recent separation. She had been unable to reach him by phone and wanted to know if this couple would go over to her husband’s house to check on him. After some time, the husband came to the door intoxicated. They took him to their house where he stayed for about a week. I had an opportunity to talk with the hurting husband at the couple’s house. He said, “I am not a religious man, but I want what they have. My life is falling apart, and they have something that I need. I will see you at church in two weeks.”

Another significant behavioral modification during the innovation time period was the beginning of a women's prayer group that was to be community based rather than church based. Two ladies wanted to start the group as an outreach to the community. They wanted to ask some women at church and women outside of the church to get together to support each other and pray. In a short time, this prayer group grew from two to eighteen, and now what started as one group has multiplied into three groups dispersed throughout the county. Reports from this group show that women are coming to Christ, growing in Christ, and finding much needed spiritual guidance. Men in the church were inspired by the women's group and are now starting a community-based prayer group as well.

More behavioral evidence of a missional shift is a block party that is being planned for August as an outreach to the community. The desire to do this block party came from a congregational member who wanted to be more outwardly focused. She is now in the planning stages to pull this event together. This event and others will be funded by a newly added $5,000 line item in the church budget named "Community Outreach." This line item was added as a result of the missional innovations.

Research Question 3 Measurements

Research Question 3 examined what factors contributed to the adoption or rejection of the cultural innovations. The data from the pre- and post-innovation open-ended questionnaire revealed a +34 frequency increase in missional descriptors used by opinion leaders. I used post-innovation semi-structured interviews (see Table 4.5) and participant observation to discover what led to the missional cultural shift. The opinion leaders reported that the shifts were a result of conversations among opinion leaders at

the innovation meetings (f=16), a visit to another local church (f=12), their own cognitive restructuring (f=9), and sermons and teachings by me (f=8).

Table 4.5. Post-Innovation Semi-structured Interviews

Contributing Factors to Adoption of Missional Culture	Post-Innovation f
Church visit	12
Conversations	16
Cognitive Restructuring	9
Teaching	8
Composite	45

f = the frequency of descriptors of contributing factors to adoption of missional culture in the post-innovation semi-structured interviews.

The most cited reason for the missional shift was conversations among opinion leaders at the innovation meetings. Opinion leader 1 stated that she learned particularly from the conversations between the younger and older opinion leaders. Opinion leader 2 said he believe the missional attitude shift happened because “We sat, talked, and shared. We have communicated.” Opinion leader 3 thought people were expressing themselves for the first time. Opinion leader 4 said, “Our meetings, discussions, hearing other people’s thought have opened my eyes to the fact that the church is not meant to be focused inward; it is outward.” Opinion leader 5 said, “I changed because of listening to other team members. Anytime you have discussions, you learn something.” Opinion leader 6 said that he found “just getting things out in the open” helpful. Opinion leader 7

said, “The comments made inside and outside of the meetings caused me to see that we do need change” to be outwardly focused.

The second most cited factor for the missional shift was visiting a missional church. One opinion leader said, “Visiting the church showed me what an outreach-focused church looks like. People around us have many needs, not just our church people.” Another opinion leader discussed the positive influence of seeing the end result of a church that continues to go out and love people. One opinion leader said, “I saw people involved in ministry and loving others.” Two opinion leaders said that they liked the church visit so much that they wished that we had gone on more visits.

The opinion leader’s own cognitive restructuring was often cited as part of the process to becoming more missional. One opinion leader said, “I have been able to think through a lot of these things.” Yet another opinion leader said, “My attitude has changed.” Another opinion leader said that the meetings helped him learn about engaging secular community. One opinion leader said, “I have a concept and understanding of what a growing church should look like.” Another opinion leader said, “At each meeting, I learned something.”

The least given reason for the missional shift was the teaching portion, which included introducing facts into the dialogue of our innovation meetings (see Appendix H) and sermons (see Appendix K); however, teaching was important. Opinion leader 1 stated that he learned from the information that the pastor from the church that we visited shared. Opinion leader 2 said, “Just having the facts and the numbers opened my eyes to the need for change.” Opinion leader 3 revealed that the teachings opened her eyes to the fact that the church should be outwardly focused. When asked what has contributed to the

progress of the Promised Land Scout Team, opinion leader 4 said, “The knowledge that you shared help us realized that we’ve got to be more outwardly focused.” Opinion leader 5 said, “You made us aware through your sermons that we need to be outwardly focused.” While teaching was the least given reason for a missional shift, teaching was still an important part of the cultural shift.

Summary of Major Findings

The following major findings are discussed on in Chapter 5:

- The data suggests that prior to the innovation a minimal understanding and language existed to describe the missional characteristic of engaging with secular community.
- The frequency of “engaging secular community” descriptors increased by a frequency of 34 (126 percent increase) between the pre- and post-innovation questionnaire.
- The language of opinion leaders shifted to include describing ministry as taking place wherever one is.
- The least frequently used descriptor of engaging secular community, in both the pre- and post-innovation questionnaires, was adapting to the culture.
- The most frequently identified reason for the cultural shift described was participating in conversations with other opinion leaders.
- The least frequently cited reason for the cultural shift described was the sermons and teaching of the senior pastor.
- Some opinion leaders self-reported cognitive restructuring.

- Some opinion leaders see the potential for the shift they experienced to carry through to the congregation.
- Some anecdotal evidence suggests that a missional shift is transferring to the congregation.

CHAPTER 5

DISCUSSION

This research project was based on the convictions that many churches have lost their missional directive and that those churches could rediscover their sense of mission through a cultural-change process that is sensitive to the prevailing culture. The literature review in Chapter 2 discovered Newbigin's six characteristics of a missional church, a model for cultural change in a local church, and the theological foundations for missional church change. After carefully assessing the missional characteristics of the opinion leaders of Long Shoals Wesleyan Church, a rural church in the Long Shoals community of Lincolnton, North Carolina, I chose Newbigin's missional characteristic of "engages with secular community" as to introduce to the culture of the opinion leaders (229). "Engages with secular community" can be summarized as a church's calling to be sent out and called beyond to interact with the outside secular culture, share Christ, and serve the community at large (Barrett et al. x; Bevans and Schroeder 8-9).

The findings outlined in Chapter 4 suggest that during my study a missional culture shift occurred within the opinion leaders of Long Shoals Wesleyan Church. They became more oriented toward engaging with secular community. Additionally, anecdotal evidence provides clues that a cultural shift has begun to take place in the congregation as a whole as well. The success of this project can be directly linked to the cultural-change process based on diffusion and change theory, as outlined in Chapter 2.

Major Findings

The data suggests that prior to the innovation minimal understanding and language existed to describe the missional characteristic of engaging with secular community.

The use of "engaging secular community" descriptors increased by a frequency of 34 occurrences (126 percent increase) between the pre- and post-innovation questionnaire (see Table 4.3, p. 92). In particular, a shift occurred in the opinion leaders' description of where ministry takes place; in the post-innovation questionnaire (but not the pre-) they described ministry as taking place wherever they are. Some opinion leaders self-reported cognitive restructuring.

The most frequently identified reason for the cultural shift described was participating in conversations with other opinion leaders. The least frequently cited reason for the cultural shift described were my sermons and teaching.

Some opinion leaders see the potential for the shift that they experienced to carry over to the congregation. Some anecdotal evidence suggests that a missional shift is transferring to the congregation.

The least frequently used descriptor of engaging secular community, in both the pre- and post-innovation questionnaires, was adapting to the culture.

Missional Baseline

I opened Chapter 1 by stating that three major issues contribute to the decline of local churches in the Western world. First, the church has struggled to stay rooted in mission. Second, churches have been too passive in engaging people outside the church. Third, church practices are largely built on an outdated Christendom model of ministry

(Mead 5). I observed all three of these major issues in the opinion leaders of Long Shoals Wesleyan church. Contrary to the theological understanding that the church should reflect the nature of the Godhead, which reaches out and embraces others (Rynkiewich, "Re (7) Second Reader"), the primary mission of the opinion leaders of Long Shoals Wesleyan Church was to take care of the people within the church and to protect the traditions of the church. The opinion leaders possessed very little understanding of being God's missional people who should purposefully engage with secular community.

Tragically, the opinion leaders had forgotten the kingdom value outlined in Genesis 12:2: "And I will make you a great nation, And I will bless you, And make your name great; *And so you shall be a blessing* [emphasis mine]." God has always been about the mission of reaching out and blessing the nations (others) and has called us into that mission with him, from Abraham through the proclamation of Jesus that the kingdom of God has come to the mission of the church to go, preach the good news, and teach people about everything Jesus did. The opinion leaders failed to embrace their job of bringing about the kingdom of God by blessing those outside the walls of the church. In fact, the opinion leaders' views closely mirrored the pharisaical understanding of the need to withdraw from secular society in the hopes of maintaining religious purity. The Pharisees were averse to engaging with sinners and outcasts. According to Ladd the Pharisees appealed to passages such as Esdras 4:

> For indeed I will not concern myself about the fashioning of those who have sinned, or about their death, their judgment, or their destruction; but I will rejoice over the creation of the righteous, over their pilgrimage also, and their salvation. (81)

The Pharisees had clearly defined and ritually enforced barriers between themselves and others.

I believe that both expectations within the local community surrounding the church and the Wesleyan church as a whole created reluctance within the opinion leaders to engage with secular community. Within the Lincolnton community, outsiders are largely shunned. People are to be embraced if they are from Lincolnton. One example of the townspeople's reluctance to embrace newcomers was the June 2007 county council decision to embrace a no-growth plan for the county. County officials said that the decision to limit growth was to allow city infrastructure to keep up with growth (Smith 8). However, people who grew up in Lincoln County have told me that one unstated reason to limit growth is to keep outsiders out of the county. In general, Lincolntonians are resistant to growth.

Another contributing factor within the community that deters church people from engaging secular community is that families from Lincolnton most often have church allegiances based on family connections. If a person has family in Lincolnton, then that person has a church. If they are not linked to a church, then they do not belong in Lincoln County; therefore, church attendees do not think of people as not having a church because most people have a church with which they are connected through their family. The opinion leaders' reluctance to engage with secular community was also influenced by being a part of the Wesleyan church. Within the Wesleyan church, members often fail to engage with secular community based on a misunderstanding of their call to live a life of holiness. In an effort to maintain spiritual purity, Wesleyans are often told to be careful in developing relationships with secular people, lest they be tainted. Unfortunately, this fear of being tainted leads to an isolationistic tendency that is contrary to a Christian's biblical call to engage secular community.

Becoming Missional People

John Maxwell says, “People change when they hurt enough to change, learn enough that they want to change; receive enough that they are able to change” (qtd. in Galloway). Because of the anxiety created within the innovation meetings, the opinion leaders of Long Shoals Wesleyan Church have begun a missional shift toward engaging secular community. Through culturally sensitive innovations, the opinion leaders discovered a God who embraces outsiders and expected his people to do the same.

As was stated earlier in this chapter, overall their use of language that includes engages with secular community descriptors increased by a frequency of 34 occurrences (126 percent) after the innovations (see Table 4.3). Furthermore, later anecdotal evidence suggests a change in behavior. The increase in use of language that includes missional descriptors and behavioral changes are noteworthy because cultures change when ideas, values, behavior, and emotions (the total worldview) change. The progression of cultural change includes three steps: (1) letting go of old assumptions, (2) developing new ways of thinking, and (3) beginning to live in a new cultural reality (Bridges 4-5; Schein 298-303; Rogers 20, 369-70). Figure 4.1 (p. 90) shows a steady increase in the use of missional descriptors among the opinion leaders within the innovation meetings. In post-innovation interviews, the opinion leaders reported that their old assumptions no longer held up to their new understanding of their missional calling. They also reported that significant cognitive restructuring had taken place. Furthermore, new behaviors were beginning to be practiced.

The increased use of the missional descriptor of “ministry taking place wherever we are” (+19 occurrences from pre- to post-innovations) provides compelling evidence

that a significant missional shift took place. Karl Barth's paper, delivered at the 1932 Brandenburg Mission, states, "the community of heathen Christians should recognize themselves and actively engage themselves as what they essentially are: a missionary community!" (qtd. in Guder, "From Mission"). The opinion leaders of Long Shoals Wesleyan now see themselves as a missionary community. They have embraced a missional vocation similar to what Barrett et al. outlines (xii-xiv).

Understanding ministry as something that takes place outside of the walls of the church was a big shift for the opinion leaders of Long Shoals Wesleyan. Three months into the innovation period, the key turning point came in 1 April innovation meeting when I introduced several potentially devastating and mission-limiting assumptions. One of the things I shared that most interested the opinion leaders was a common assumption that the church building should be central to the ministry of the church. I questioned whether church buildings were necessary to do ministry. At the outset of the discussion the prevailing assumption was that the buildings were necessary, but then I asked what ministries would be destroyed if the church burned tomorrow. After contemplating that question, the opinion leaders saw how limiting this assumption is. In the midst of this discussion, one of the opinion leaders said the following:

> Our ministry is wherever we are, our jobs, with friends, etc. Since joining the Promised Land Scout team [the name given to the team of opinion leaders participating in the innovations], I have seen my job as a primary place of ministry. We need to support people in ministry at their work. Ministry does not only take place in the church building.

This statement provided a mental reference point for the opinion leaders to start building a more mission-centric culture.

Success Factors of the Cultural-Change Process

In Figure 2.3 (p. 71), I brought together all of the information gathered in the literature review about culturally sensitive change. Most of the literature reviewed tapped into the wisdom found in the discipline of anthropology and the theory of diffusion. By carefully using this cultural change process, I was able to shift the culture of the opinion leaders of Long Shoals Wesleyan Church.

Discovering Current Culture

The very beginning of the cultural-change process is discovering the current culture. Pastors must think like missionaries in a foreign land (Whiteman, "Anthropology"; Jackson). In order to be effective missionaries, pastors enter their churches as learners who seek to understand their own culture and the culture of the congregation (Ramsay; Whiteman, "Anthropology").

During the interview process, I realized that Long Shoals Wesleyan Church's culture was different from any church culture in which I had been intimately involved. Long Shoals is a rural community in North Carolina. I had never served as pastor of or regularly attended a rural church. Secondly, a very high percentage (I would estimate at least 85 percent, though I have not done a formal study) of the members of Long Shoals have close relatives (other than their immediate family) within the church. All of my pastoral experience has been in urban settings where few people live close to their families. From the beginning, I was a cultural outsider.

Knowing that Long Shoals Wesleyan Church's collective culture was different from previous church cultures in which I had worked, I paid close attention to cultural surprises in order to seek to understand the meaning of the congregation's culture

(Whiteman, “Anthropology”). When I noted a cultural surprise, I employed the ethnographic research cycle (see Figure 2.2, p. 69) to understand the cultural surprise.

My interactions with the members of Long Shoals Wesleyan Church have produced several cultural surprises. First, people were very reluctant to talk to me. During the interview process, the church hosted a cookout so that I could meet the board members. As I walked up to the gathering, no one said anything to me. I finally approached a few people and tried to strike up a conversation. Several months into my service as pastor, I realized why people were reluctant to talk with me. One reason was that in general people are closed to those outside of the local community. For example, where church polity allows for churches to pick pastors without any outside governance (such as in an appointment system), most Lincoln county pastors I have met are from the local community. Because I am not from the local community, I surmised that people were reluctant to talk to me because they viewed me as an outsider.

Second, I was surprised by the suspicion of my educational credentials. When I became the pastor of Long Shoals Wesleyan, I had just completed a yearlong Beeson fellowship experience that included finishing all of my classes toward my DMin and traveling around the world visiting successful churches. I was so excited about what I had learned and eagerly awaited implementing many of these lessons. I discerned within days of moving to Long Shoals that church members did not share my excitement. I looked for the cultural reasons people were suspicious of education. Statistically, I found that within Lincoln County only 67 percent have high school educations, 18 percent have bachelor’s degrees, and 5 percent have graduate degrees. These statistics are consistent with my observation that most congregation members at Long Shoals Wesleyan are blue collar

workers. These blue collar workers find education threatening. One person said to me, “I am not much for that book learnin’ stuff.” Another person said, “Passion is all that matters when it comes to preachin’; what a preacher says or knows doesn’t much matter.” In sum where I valued education, the people at Long Shoals tend to downplay education as being important. Another reason some people where suspicious of my educational credentials was their concern that I was going to force the church into a program that I had developed without taking into consideration their unique culture.

Third, I was surprised at people’s disdain for urban areas. Long Shoals is only thirty minutes from Charlotte, North Carolina. I saw close proximity to Charlotte as an asset and most church members saw it as unfortunate. The following story illustrates my point. One member of our church was in a lawn mower accident in which he suffered dismemberment of several toes. The local hospital could not care for his injuries, so they wanted to send him to Charlotte for surgery. His wife refused, and demanded that the hospital send him to a regional hospital closer to home because she did not like Charlotte at all. The fact that I pastored in Raleigh, the second largest urban area in North Carolina, for six years raises people’s suspicions about me. One congregation member shared with his brother, “I hope the pastor doesn’t turn us into a city church.” After realizing the contrast between my culture and the culture of my church members, I had to be very careful to introduce culture innovations slowly.

In addition to using the ethnographic research cycle to understand cultural surprises, I also attempted to discover the Long Shoals Wesleyan culture by holding ten neighborhood meetings within a month of my arrival at Long Shoals. These meetings were attended by over 150 members of the church. One of the important discoveries I

made as a result of these meetings was that congregation members loathe change. This discovery was confirmed after my meetings by the fact that a number of people checked with me to make sure I planned to continue the very predictable church calendar that had been the same for years (see Appendix H).

After meticulously discovering the culture of Long Shoals, I realized that my cultural assumptions were different from those of my congregation. I valued diversity, education, city life, change and a missional church culture, and they valued uniformity, minimal education, rural life, homeostasis, and Christendom. A clash of cultures was inevitable. To minimize the clash, I made adjustments so that I could become incarnational with my congregation. For example, I maintained the church calendar and limited references to my education and my urban ministry experience. Those adjustments were minimal compared to the process of coming up with culturally sensitive innovations to help move the church toward becoming missional.

My research informed me that pastors should expect to take small steps toward realizing the goal of a new culture. In fact, the more encompassing the cultural shift, the smaller the steps need to be (Barnett 186). A very limited understanding of the missional descriptor “engages with secular community” has already been outlined in Chapter 4 (see Tables 4.1, p. 84, and 4.2, p. 86). Realizing that a quantum leap was necessary for the opinion leaders’ culture to shift to a missional culture, I had to adjust my cultural innovations to fit my context. I also discovered during my research that people consider whether to accept or reject the new culture based on whether they consider the new culture to have greater relative advantage, compatibility, trialability, observability, and less complexity (Rogers 16).

My initial innovation plans included a classroom-inspired atmosphere where (1) I would share what I had learned from my Beeson fellowship year about becoming missional, (2) all of the opinion leaders would take field trips to missional churches, and (3) all of the opinion leaders would participate in an opening and closing retreat. By the end of the innovation meetings, we would have crafted a carefully designed plan to be implemented beginning in the fall of 2007. Those plans changed when I realized that the opinion leaders were very nervous about being a part of the Promised Land Scout Team.

To discover why the opinion leaders were nervous, I again utilized the ethnographic research process. I discovered that the opinion leaders were nervous for several reasons. First, none of my opinion leaders had participated in any type of advanced or strategic-planning group. This type of planning had not been a part of the work of the church board in previous years nor had it been part of the work required of the opinion leaders by their jobs. Thus, thinking about making future plans seemed unfamiliar and intimidating to them.

Second, the opinion leaders were nervous because they thought I would lecture "over their heads." Third, most of my opinion leaders did not like staying away from home, so when I discussed the possibility of an opening retreat, my excitement was met by their reluctance. Fourth, many of the opinion leaders expressed reluctance and a lack of understanding about attempting to learn something from other churches.

After discovering what was making people so nervous, I adapted the innovation process to fit my opinion leaders. First, I developed a dialogical approach to the innovation meetings where I provided topics of discussion and the opinion leaders discussed the topic. The dialogical approach took away their fear of me lecturing to them

and allowed me to be a learner as well. Second, I reduced the number of church visits to one and chose a local church that would not require an overnight stay. I asked for suggestions from the opinion leaders of a church to visit. With their suggestions, I found a missional church in a neighboring city. They were comfortable with the church because one of them had suggested the church. Third, I cut out the retreats, which meant that no one had to worry about being away from home.

Taking the time to discover the culture of my opinion leaders and realizing the contrast of my culture helped me to avoid a potential disaster. By slowing things down and creating a dialogical learning atmosphere, I won the trust of the opinion leaders, and they began to trust each other. One opinion leader who has been on the Local Board of Administration for over thirty years said, “I don’t ever remember the board working as well together.” In the process, I learned a lot from the opinion leaders. The church visit turned into a big success. Now the opinion leaders are asking me when they can go on another church visit. Discovering the current culture makes all the difference in trying to move a church from a Christendom model of ministry to a missional model of ministry.

Unfreezing

The biggest challenge to bringing about a missional cultural shift within the opinion leaders of Long Shoals Wesleyan church was determining how to “overwhelm” their present culture. Long Shoals was the picture of stability. The members had enjoyed the ministry of one pastor for eighteen years. In the last five years of this pastor’s ministry, attendance had steadily increased from 161 to 182. The local church calendar was observed with little variation. The rhythms of the church just hummed along. The primary goal of the opinion leaders was to integrate me into their rhythm.

With such a stable church culture, helping the opinion leaders see the need for change was a challenge (Bridges 5; Kotter 35; Schaller 90; Herrington, Bonem, and Furr 34). The satisfaction with the previous pastor and the surprise over him leaving also provided a challenge for me to lead the change. One phrase I often heard was, “He was just one of us.” Because I was the new pastor, the opinion leaders potentially could feel that they were forsaking their beloved pastor by accepting any innovations that I introduced into the culture.

In order for people to unfreeze their assumptions, three general realities need to be present. First, people needed to experience an innovation that overwhelms their current culture to the point where the discomfort is great enough that maintaining the current culture would not make sense. Second, people must associate the adoption of an innovation with relief from the discomfort. If the connection between the innovation and the cultural problem is not apparent, people will maintain the status quo. Third, people must feel a certain level of psychological safety in embracing the innovation. In other words, they must feel that they will not totally lose their sense of identity and integrity via the innovation. If all three of these realities are not present, then people are likely to deny or rationalize away their need for change no matter how obvious the needed cultural shift is (Schein 298-300; Hersey, Blanchard, and Johnson 485).

In order to contest the current culture, the innovation meetings were built around dialogues about missional ideals found in Scripture (see Appendix H). First Corinthians 13, John 20:19-22, Matthew 22:37-39, and Matthew 28:18-20 were four of the primary Scriptures discussed at length. I also utilized my Sunday morning sermons as an opportunity to introduce the ideals of Scripture (see Appendix K). Instead of pointing out

the disparity between the scriptural ideals and the ministry of Long Shoals such as Lyle E. Schaller recommended (93), I chose to allow the opinion leaders to discover this disparity through their conversations with each other (Collins 74-77; Herrington, Bonem, and Furr 37-39). In the end, the opinion leaders referenced the conversations that they shared with their peers as the primary reason for a missional shift. The dialogue approach created a psychologically safe place for the opinion leaders to look at what Scripture calls the church to be and how Long Shoals was measuring up.

The second most cited reason that the opinion leaders saw a need for change was the visit to a growing missional church. Instead of bringing in an outside consultant as John P. Kotter suggests, I took my opinion leaders to a consultant by taking them to a missional church where they interacted with the senior pastor and key laypeople (93-94). This cross-cultural experience had a profound effect on the opinion leaders. One seventy-five year old opinion leader who had attended Long Shoals Wesleyan church all but five years of her life was greatly affected by the church visit. During a testimony in the Sunday morning worship service, she said, “I saw love in action. I have never seen so many people involved in the lives of others. They were so enthusiastic about what they were doing. It was amazing.” By taking the opinion leaders to the consultant, they were able to see for themselves what a missional church looked like. Another way I broadened the appeal of the church visit was to schedule discussions with both the senior pastor and a lay couple from the church we visited. The Long Shoals opinion leaders were able to learn about and see a missional church in a way that was helpful to them. The church visit was the spark that opened up the dialogue and allowed people to see an alternative culture.

Another way I contested the current culture and began moving the opinion leaders toward cognitive reconstruction was to draw a metaphorical picture of the culture through statistical analysis and outlining current ministries. By combing over five years of church reports, I found, for example, that only thirteen people had come to Christ as a result of the current church culture. I also asked the opinion leaders to list every ministry in which the church currently participated and asked them to name the target of each ministry. Nearly all of the ministries were focused on meeting the needs of current church members. One of the opinion leaders gave a prepared testimony on a Sunday morning:

> I read some statistics last week about what we as a church had accomplished these past years, and it broke my heart. Do you know that from the year 2000 to 2005 only 13 people were saved? What does this tell you? It tells me we have fallen short as a church body.

Most of the opinion leaders realized that changes needed to be made when they were able to picture the current culture of the church objectively (Schein 318, 323-27).

Cognitive Reconstructing

As people unfreeze their current culture, they enter into a transitional stage where they reconstruct their ways of thinking and behavior. The opinion leaders at Long Shoals Wesleyan reported that such reconstruction was happening within their own lives. During the cognitive reconstruction stage, people utilize an innovation-decision process, which contains the following five stages: (1) knowledge, (2) persuasion, (3) decision, (4) implementation, and (5) confirmation (Rogers 20; see Figure 2.3, p. 71). The same innovations that were outlined in the unfreezing stage were used to help the opinion leaders gain knowledge and persuade them to accept the new culture. Building a base of knowledge includes providing awareness of new cultures, providing information about a new culture, and allowing people to see the deeper truth within a new culture (172-73).

Once people have knowledge of a new culture, they are persuaded by their feelings about whether the new culture will make their lives better or not (University). One of the factors determining whether people are persuaded is whether the new culture is rooted in their old culture. During my innovation meetings, I purposely lifted up examples from Long Shoals Wesleyan Church's history that exemplified a missional culture. One example of reminding the opinion leaders of their history was talking about a community-based missional youth ministry that had been birthed out of Long Shoals Wesleyan in the late 1980s and now has ministries in Johnson City, Tennessee, and Myrtle Beach, South Carolina. Pastors who embrace their church's history will be more effective in bringing about cultural change (Galloway).

Each step in the cognitive reconstruction process must be successfully navigated to complete the cultural-change process. During the decision stage, people will decide whether to adopt or reject the cultural change. People may or may not have tried the cultural change at this point, but a time comes when they have to say "yes" or "no" to the innovation. The data suggests that the opinion leaders of Longs Shoals did decide to say "yes" to a new culture. Personal stories of them sharing their faith in the workplace and of them planning events that target the community provide evidence that they moved into the fourth stage where they are implementing the new missional culture. As expected hybrid cultures have developed during the implementation stage. Five community-based prayer groups have started where people come together to support each other and purposefully invite neighborhood friends to attend. The last stage where people are looking for confirmation that they made the right choice is in its earliest phase. Currently, they will be looking to their peers for reinforcement and will also want to confirm the

pragmatic benefits of the cultural change (Rogers 177-89). Based on people's excitement, early indications are that the opinion leaders are finding confirmation that they made the right choice.

Refreezing

After cognitive reconstruction, the church has just begun to live into the new culture, and people will need help in shaping their new culture to fit the new paradigm (Bridges 69). Refreezing helps to finalize the merger of the old and new cultures (Kotter 151). Four primary methods can be used by pastors to refreeze a culture (Figure 2.3, p. 71).

First, pastors refreeze a culture as they give attention to, measure, and control certain parts of the culture. People in the congregation are looking for consistencies and inconsistencies between what pastors say and what they do (Rogers 361; Schein 231-37), and these things reveal what pastors really believe. At Long Shoals, I have been very careful to spend much of my time going to parties at the homes of parishioners in order to engage with people at the party who do not know Christ. At one of these parties, I met a sixteen-year-old whose life had been complicated by his parents' divorce and by being the driver in an underaged drinking and driving accident where his friend was killed. As I struck up a conversation with this individual, the conversation eventually landed on spiritual matters. Over the next couple of weeks, we had several more conversations about his spiritual condition. Within six weeks, he had accepted Christ and was baptized. His testimony at his baptism reinforced my commitment to engage with secular people.

Second, pastors refreeze culture through their reactions to crises (Schein 237-39). Scholl says, "In reacting to crises, leaders can send strong messages about values and

assumptions. When a leader supports new values in the face of crisis, when emotions often run high, he or she communicates that this value is very important." Helping people to see the importance of a missional cultural shift comes with many crises. I believe in some ways people are testing your resolve. They want to see if I really believe in the culture to which I have been exposing them. In fact, in the very last innovation meeting, one of the opinion leaders opened up the meeting by saying, "I don't want to be negative but I am concerned. I am concerned about losing people. Are we doing what God wants us to do?" This opinion leader was concerned that if we took our focus off of people in the church, they may leave. Instead of immediately responding to his concern, I allowed the other opinion leaders to speak. Using different words, the rest of the opinion leaders assured this opinion leader that we were on the right track. Eventually, I spoke up and said, "I can imagine tougher days are ahead as we get closer and closer to doing the right thing. We are very early in the process of becoming a missional church. As the boat rocks, hold on and realize that God is in control." The opinion leaders needed to know that I believed in our missional call.

Third, resource allocation should reflect the new culture in order for refreezing to occur (Schein 239; Rogers 361; Allen). Churches are notorious for saying that they value evangelism while allocating very few resources toward evangelism. Expenditures of money and time will reflect the real values of the culture. During this study, two major developments happened within our resource allocation at Long Shoals Wesleyan church. First, we hired a children's director to help us move toward reaching the children in the community instead of just servicing the church children. Second, the church set aside $5,000 to be used to engage with the secular community this coming year. Part of this

money will be spent on a 1 July picnic for the community. Other missional practices will be funded as people dream up other holy experiments.

Fourth, rewards and status should support the ideals of the new culture (Schein 242-43; Rogers 361; Allen). In fact, pastors should make heroes of the people who best represent the values and assumptions of the new culture because rewards powerfully reinforce what is important within a culture (Lewis and Cordeiro 183-84; Scholl). Throughout the missional innovation process, I asked four opinion leaders to share a testimony in the Sunday morning service. As I caught opinion leaders living missionally, I asked them to share their experiences. One opinion leader shared about the church's need to listen to God as he calls people to live missionally. Another opinion leader shared about the resolve needed for our church to engage with secular community. Another opinion leader asked the whole church to come forward to pray for me as I lead them into a missional life. The final opinion leader shared that she was inspired by the church we visited because she had never seen such a focus on others in a church. In addition to the testimonies of opinion leaders, I also share missional stories from people in the church in conversations, sermons, prayer times, and board meetings. All of these stories create a new set of heroes for Long Shoals Wesleyan Church.

Signs of Congregational Missional Shift

In changing cultures, a change in knowledge leads to a change in attitude, which leads to a change in individual behavior, which leads to a change in group behavior (Hersey, Blanchard, and Johnson 6). Perhaps most exciting is the anecdotal evidence that the missional shift is beginning to affect the congregation. As outlined in Chapter 4, congregation members outside of the opinion leaders are sharing stories of how they are

engaging with the secular community by sharing their faith and meeting the practical needs of others. One story that exemplifies the importance of utilizing opinion leaders to create a missional tipping point comes from a lady who called to set up an emergency meeting with me. In this meeting, this lady shared her concerns about my missional convictions. She especially disagreed with my commitment to practice hospitality, which, I believe, is a primary means of engaging with secular community. Throughout the meeting, I maintained my missional commitment. The meeting ended with her storming out of my office, declaring that she would not be back. Later that night, she left a message for me saying that she had reconsidered her stance because she had talked with one of the opinion leaders of the church who reassured her that I and the church were on the right track.

Nearly two months after our last innovation meeting, on 25 June 2007, several of our church members attended a seminar led by Steve Sjogren about living lives of service. Sjogren's seminar confirmed the new missional ideals of engaging secular people the Promised Land Scout Team had learned in the innovation process. After hearing about this seminar, the Local Board of Administration chose to dedicate the 2007-2008 church year to service in the community. Leaders were recruited to gather clusters of friends to do monthly service projects. For example, one leader found out that an orphanage needed bedding so she discovered a way to get new bedding inexpensively, recruited people to buy the bedding, and shipped the bedding to the orphanage.

Serendipitous Observations

One of the most important tools of an anthropological pastor is to use cultural surprises to learn about the culture. I encountered several surprises while leading the

opinion leaders toward a missional culture. One surprise is that while the culture was changing, the opinion leaders kept one foot in both cultures which contributed to the fluidity of their missional convictions. For example, the opinion leader who declared in the 1 April innovation that the workplace was a primary place of ministry was the same opinion leader who questioned if we were on the right track in the 6 May innovation meeting. I believe part of the motivation behind this behavior was that the opinion leader was seeking confirmation from his peers that the new culture was safe. As the change agent, I learned to expect this fluidity and not to become defensive. When I detected a less than missional attitude, I always asked the other opinion leaders for input; every time a more missional attitude was the result.

Another surprise was my difficulty in having empathy for the non-missional culture. When people did not embrace my values, I struggled to appreciate their values. To work through my lack of empathy, I reread my literature review several times to remind myself of the importance of loving my congregation, I called several close ministry peers to talk about my frustration, and I prayed. By God's grace, I was able to love my congregation and look at things from their perspective.

The final surprise was the opinion leaders' lack of understanding of how to adapt to the culture of secular people in order to reach them with the gospel. In Chapter 4, I outlined several reasons why I believe the opinion leaders were reluctant to embrace the idea of adapting their culture to accommodate secular people. Their reluctance primarily dealt with not wanting to be secularized. I believe that their reluctance is just part of their pre-missional culture that has not yet shifted.

Limitations of the Study

This study could have been strengthened by a longer period of observation following the last innovation meeting. This time could have been used to detect the impact of the missional shift of the opinion leaders on the congregation as a whole. While early indications are positive, the long-term impact will not be known for several more years. Another limitation is that shifting a culture is a complex issue, which means that many cultural realities were not considered within the scope of this research project (e.g., the impact of bringing about a culture shift following a much loved long-term pastor). Another limitation of the study was attempting to shift a culture within the framework of a dissertation project. Rural people tend to be suspicious of education, and I heard several people refer to themselves as "lab rats."

Recommendations for Further Studies

A wide range of contexts could benefit from the findings of this research project. Most obviously pastors, congregations, and judicatories who desire to take a missional approach to ministry can benefit by utilizing this project as a tool to help shift their cultures; however, any organization that wants to make a cultural shift can benefit from the cultural-change process as outlined in Chapter 2 and summarized in Figure 2.3 (p. 71).

Several follow-up studies would be interesting to investigate. First, one could study the question, "Do opinion leaders maintain their influence with the congregation if the opinion leaders' cultural shifts?" Presumably opinion leaders gain their influence by reflecting the values of the larger congregation. Therefore, do members of the

congregation-at-large lose their confidence in the opinion leaders as the culture of opinion leaders contrasts the culture of the congregation?

Second, a study trying to introduce more than one missional characteristic would be interesting. At what point is a church paralyzed by the addition of multiple missional characteristics? Third, a study showing whether missional churches are growing churches would add to the understanding of missional churches. Missional church proponents rarely seek to quantify the effectiveness of being missional. They choose to keep the focus off of the Western value that bigger is better, yet a scriptural precedent exists for the addition of new believers to a local church body. A study that examines the growth patterns of missional congregations could bring a closer understanding of how growth and mission intersect. Another interesting study would be to examine the cultural change among the church as a whole. How long does a missional culture transformation take?

Postscript

While much has been accomplished in distilling from Scripture various patterns of a missional church, very little has been written on how to bring about missional changes within existing churches and structures. Many embrace the idea that existing churches will have difficulty being missional and, thus, think that the easiest route is starting new churches (Minatrea 178). While starting new missional churches may be easier in the sense that a missional direction can be set from the beginning, the vast resources of existing churches should not be overlooked and underestimated (Mead 84-85). My experience as both a church planter and a pastor of a traditional church has shown me that both existing churches and new churches can be missional; however, both new and existing churches have their own set of challenges. New churches usually have

limited funds and people to join the missional cause. Existing churches have developed cultures that take time to change. In the end, I still feel that all churches, whether new or existing, can attain their missional calling.

One area that has been overlooked and is gaining some interest in the missional church dialogue is guiding tools (e.g., training materials, literature) for pastors who desire to lead an existing church to a missional church model. Most guidance consists of a chapter at the end of a book that lists some broad recipes to bring about change in the church. Because contextualization is vital for a church to be missional, pastors need to learn how to be missionaries to existing churches (Guder, "Missional Pastors"). The most popular book to date is The Missional Leader by Alan J. Roxburgh and Fred Romanuk. While this book brings diffusion theory into the missional discussion, its primary focus is providing a process for the pastors to become more missionally minded. While this book primarily provides a good introduction to developing a missional church within pastors, my research focuses on helping to change the culture of the opinion leaders.

By approaching a church with a missionary mind-set, pastors will approach ministry as learners, develop empathy, and seek, in culturally sensitive ways, to change parts of the culture that do not reflect missional patterns of ministry. When missionary pastors allow culture and change to dance together, a powerful movement toward a more missional church can develop; however, if one is out of step with the other, nothing lasting will happen (Weems 118). During my research project, I learned to dance with the beat of the existing church culture. To my surprise, at times, I thought I was going to waltz and ended up needing to do the two-step. In the end, the opinion leaders and I were learning to dance in sync.

APPENDIX A

Cultural Discovery Questions

This list of questions and methods from a number of sources aid in the discovery of a church's culture. I used it as a reference to form cultural discovery questions.

Eugene A. Nida provides the following three primary questions that can help discover a culture:

1. What makes a culture click?
2. What makes particular members of society act as they do?
3. What are the factors involved in the culture's stability or change? (27).

David Burnett gives a list of ten questions for watching and deciphering the culture:

1. What beliefs are strongly held?
2. How do parents teach children to behave?
3. What do people regard as major offences (sins)?
4. What do people do in a crisis?
5. What rituals do people perform?
6. Who are the trendsetters?
7. What are the greatest fears that people have?
8. What are considered to be words of wisdom?
9. What is expressed in the art forms of the people?
10. What aspects of the culture are most resistant to change? (26-29)

Carol S. Childress lists several key questions to exegete a church:

1. What is the history and origin of the church?
2. What need did it originally meet?

3. Who were the founding leaders?
4. What was the founding vision of the church?
5. How has the founding vision of the church changed over the years?
6. What is the current vision?
7. Who is the church trying to reach?
8. How is the church organizationally structured?
9. What programs and services are offered?
10. What are the church's strengths?
11. What are the church's weaknesses?

Hagberg Consulting Group asks six questions to assess culture:

1. What ten words would you use to describe your church?
2. What is really important around this church?
3. Who gets praised around this church?
4. What behaviors get rewarded around this church?
5. Who fits in and who doesn't around this church?
6. How central is the pastor to the style of this church?

Robert Lewis and Wayne Cordeiro list questions specifically written for churches and are very helpful:

Church values

1. What values are communicated most strongly when someone approaches your church from the outside?
2. What would an outsider, after sitting through several worship services, say your church values most?

3. What are outsiders' two or three leading perceptions of your church, after they have participated for a month in a variety of your church's programs and ministries?

4. How would an outsider describe the spirit (or attitudes) most prevalent at your church?

5. What values are leaders communicating through their lifestyles (what they do)?

6. What do you want to accomplish here at the church?

7. What is it that makes you come alive and feel successful before God?

Leadership

1. Who are the culture-setters in the church? Are they the elected or appointed leaders, or are they unelected leaders?

2. Who is the Leader in setting the culture here at this church?

3. Does a prominent family or persons exist in the church who control the pastor even though they may not be in a formal leadership position?

4. Do your leadership team members energize one another with the common values they hold, or do they assert conflicting interests?

5. Does unity exists within the church? In what ways are people clashing?

6. Who are the heroes in your church—the members who are most celebrated, honored, and emulated?

Vision

1. Is the vision of the church something people can identify with and use to measure their spiritual lives?

2. Does the pastor's vision statement communicate what you really believe and live?

3. Is your vision expressed in a serious, written document that leaders and the congregation know and embrace?

4. What are the cultural values the vision clearly spells out? What are the gaps?

5. If the church doesn't have a written statement, what is the implied or assumed vision?

Symbols, ceremonies, and celebrations

1. What do the symbols say is important?

2. Who or what did you honor and celebrate over the last year?

3. What did your church see as its heroes and why?

4. What got people talking and excited?

5. What symbols do you see when you look around your church facility? What do these things say about what you really value? What do they communicate about your culture?

6. What ceremonies and rituals does your church honor? How popular are they with the congregation? (46-52)

Schein asks the following questions to discover the history of a church:

1. When was the church founded, and describe the events that occurred at the time?

    a. Who was involved?

    b. What were the critical problems in getting started?

    c. What was the basic mission of the group at the time?

d. What were there specific goals and ways of working that emerged early?

2. What were critical incidents that occurred early in your history?

a. Were people anxious or angry or delighted or what?

b. What was done? Who did anything?

c. What happened? Did the response work? How did people feel subsequently? Did the response continue? (177-79)

Jackson W. Carroll et al. ask the following question to gather oral history:

1. What's the news around the church now?

2. Tell me about your association with the church.

3. What changes have you noticed about the church during the time you have been associated with it?

4. What has happened that you would like not to have occurred?

5. What has happened that you would like to have been followed up in a different way? (24)

Judd Allen provides the following matrix of questions to help discover the culture of a church:

Programmatic Analysis: Strategic Design Questions

1. How will the past influence the change process?

2. Who will need to be involved in the change process?

3. Who should play a leadership role in steering the change process?

4. What should the structure, composition, and purposes of committees and/or task forces be?

5. What is the best strategy for introducing the change process?

6. What is the best timeline for project development?

Values: Strategic Design Questions

1. What are the current core values or belief systems that are related to project goals?
2. How might current value systems get in the way of adopting cultural solutions?
3. What core project values (or themes) might inspire collective action?
4. What differences exist in the ways subcultures view potential project values?
5. How strongly do future program participants value the changes now being contemplated?

Norms: Strategic Design Questions

1. What norms stand in the way of project goals?
2. What norms support project goals?
3. How well do current norms reflect individual and cultural values?

Organizational Support: Strategic Design Questions

1. How are project-related behaviors being modeled? What can be done to increase the modeling of desired behavior and/or to reduce the modeling of behaviors that run counter to program goals?
2. Are key behaviors rewarded and recognized? What will increase the positive impact of rewards and recognition?
3. How are inappropriate behaviors being rewarded and recognized? How can these rewards and recognition systems be modified?

4. How are behaviors that run counter to program goals being confronted? How could inappropriate behavior be more effectively confronted?

5. How are behaviors that are consistent with program goals mistakenly being confronted? What opportunities exist for reducing such activity?

6. What is being said about project-related behaviors? What opportunities exist for increasing constructive dialogue through formal and informal measurement and communication channels?

7. How does the development of relationships such as friendships influence project behavior? How can desired behavior be linked with improved family, friend and coworker relationships?

8. What does the current use of time and financial resources say about project-related behavior? Are there better ways to demonstrate a commitment to desired behavior?

9. How are rituals, myths and symbols linked to project-related behavior? Are there ways in which desired project-related behavior can be integrated into cultural myths, symbols and rituals?

Peer Support: Strategic Design Questions

1. Who will support change (e.g., family, friends, coworkers, boss, etc.)?

2. What forms of support are given (e.g., help with goal setting, modeling, eliminating barriers, locating supportive environments, working through relapse, and celebrating success)? What gaps exist?

3. Are members of the culture receptive to support being offered?

4. Do members of the culture ask for the support needed to accomplish project goals?

Sense of Community: Strategic Design Questions

1. Do members of the culture really get to know one another (i.e., dreams, special interests, history, etc.)?
2. Do people come through for one another in times of need?
3. Do people feel as if they belong and are welcomed?

Shared Vision: Strategic Design Questions

1. Do people recognize that they share common values (or at the very least can be enthusiastic about one another's values)?
2. Can people describe shared goals and strategies for achieving those goals?
3. Do people find their shared goals and strategies inspirational?

Positive Outlook: Strategic Design Questions

1. Do people have faith that constructive change is possible?
2. Do people recognize individual and organizational strengths, or do they focus on what is wrong?
3. Do people view needed change as an opportunity for improvement, or do they view change as a problem?
4. Do people make use of individual and organizational strengths in addressing needed change?
5. Do people view individual, group, organizational, and/or community goals as being in conflict with each other?

Leadership Commitment: Strategic Design Questions

1. How should leaders call attention to the economic and human costs of the current culture?
2. How should leaders state the intended benefits of the culture change effort?
3. What is the best strategy for reviewing past failed approaches to change? How will leaders recognize the role of culture in those failed efforts?
4. How will leaders get an opportunity to experience the desired culture? Will this happen at a retreat or through field visits to other cultures?
5. How will leaders commit to a specific timeline and cost structure for project development?
6. How will leaders help identify benchmarks of success?
7. What is the best way to teach leaders skills and concepts that will make them useful in the cultural-change process?
8. How will leaders link their personal values and vision to the project?

Allen, Judd. "Cultural Change Planner." Healthyculture.com. 2006. 29 Jan. 2006 <http://healthyculture.com/articles/CCplanner.html>

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Richard Seel offers several alternatives to asking questions that were helpful in discovering the culture of a church.

Metaphors

This simple exercise in the use of metaphor is well-known and usually leads to some hilarity. But it has a serious purpose and can offer some good insights. The basic

format is to invite participants to complete a sentence of the form: “If <our organisation> was a <category> it would be a <example> because …” where the category could be a mode of transport or a soap opera character or a football team and so on. (Both here and in the “complete the sentence” exercise below, <our organisation> should be replaced by the name of the organisation.) The exercise can be done either individually or in pairs. If people work alone they can be invited to either write down or draw their answer. But if people work alone it is important that they have time for discussion with others to draw out the “because”:

> *“If <our organisation> was an animal it would be a hyena because we’re sneaky and we feed on the scraps of other people's ideas.”*
>
> *“If <our organisation> was a mode of transport it would be a Rolls Royce because our quality is excellent but perhaps we’re just a bit too comfortable.”*

In the conversations which ensue, tacit dimensions of the organisation become explicit and organisational values become open to view.

Heroes & villains

Every organisation has its quota of characters; people who stand out because of the deeds or their character. They can often be thought of in terms of folk tale categories: hero, villain, trickster, fool, etc. The key point is that these characterisations don’t only depend on the nature of the individuals concerned but also reflect the culture of the organisation. Behaviour considered heroic in one culture may be villainous in another.

In pairs or small groups, tell stories about the heroes, villains, fools and tricksters in the organisation—past and present. It isn’t necessary to name them and it is important

to remember that gossip isn't the purpose here, it is to discover what values and meanings are significant in the organisation.

Draw or model the culture

Modern organisational life is full of words: memos, reports, briefings, e-mails, and so on. The opportunity to put words aside can be both scary and liberating. The blank sheet of paper can seem very daunting to those of us who are not used to expressing ourselves graphically.

I do two things to help people overcome their resistance. Firstly, I try to use the word "sketch" rather than, or in addition to, "draw". It seems to lack the overtones of expertise which many associate with drawing—"I can't draw" is a phrase I often hear. I also invite people, when faced with the mystery of the blank page, to start making marks regardless and just see what emerges; something always does. I never cease to be amazed and moved at the pictures which result from this exercise. Funny, poignant and perceptive, they expose the parts of culture which mere words cannot reach.

Another option is to invite people to model the culture with playdough or plasticine. I don't use this as much, perhaps because the results don't usually have the depth of detail in them, but it can be very powerful for the participants.

A third possibility is to use collage. Provide a range of magazines, coloured paper, scissors, glue, stick-on shapes, etc., and let people create a collage which expresses the culture. In a similar way, models can also be made by a process of *bricolage* (Lévi-Strauss 1972/1962), using whatever comes to hand in the room or environment. Again, I don't use these approaches so much myself, perhaps because they seem to lack the

freedom of drawing but there is no doubt that they can be very energising and enjoyable for participants.

As with all the other approaches which can be initiated by an individual working alone, it is essential to share and explore the implications of the finished piece. The creative act may help surface the cultural forms, the conversations will help crystallise them. Indeed, although I usually invite people to do this exercise alone, I have experimented with inviting them to do it in pairs, which certainly helps the conversations.

Find an object

This one is deceptively simple: just wander around, outdoors or in, until you find something which seems to sum up or symbolise the essence of the culture. Then bring it back to the group and share what prompted you to choose it; in what ways it says something about the organisation.

When this exercise is at its most effective there is no artifice, no forcing of image or metaphor. Instead, the participant journeys in a state of watchful anticipation waiting for the right object to present itself.

The word "object" needs to be interpreted lightly—sometimes it is a place or natural feature which seems to be most appropriate. Then, instead of bringing the object to the group it may be necessary to bring the group to the object.

Complete the sentences

A good exercise for those who like words is "complete the sentence." I offer a series of incomplete statements which participants use to surface some key cultural facts. Useful sentences include: "our organisation always…"; "our organisation never…"; "our

organisation loves…"; "our organisation fears…"; "our organisation desires…"; "our organisation hates…"; etc.

Headlines

You return from two weeks holiday to discover that your organisation has made the front pages. What is the story? What do the broadsheets say? What do the tabloids say?

Unofficial induction

Many organisations have an induction programme which is designed to familiarise newcomers and equip them with the things they need to know. But how often do they tell you what you *really* need?

Participants are invited to decide what they would tell newcomers, what experiences they would like them to have, what visits they might usefully make and who they should meet and speak with so that they will be equipped to deal with the reality of the culture.

Tell stories

Stories lie at the heart of culture; they sustain it and give it life. But the prevailing culture in Western society, with its positivist and materialist emphases, makes it difficult to recognise our stories or to tell them. Stories are seen as suitable for children but not adults—especially in the work place. But some people are beginning to work with story and are finding it very productive. Peter Reason and Peter Hawkins (1988) offer a good introduction to some ways in which this can be done.

For those who are able, it can be very productive to tell a story which somehow captures the essence of the organisation. It can be any kind of story: saga, romance,

mystery, fantasy and so on. The aim is not to mimic events or people in the organisation but to create an original work which mirrors some key aspects of the culture.

Another possible use of words is to invite people to write a poem instead of a story (see Perren, 1999). For some the smaller form will be easier, for others more daunting. Those who like the miniature and the encouragements of form might like to try their hands at the *haiku*—a stanza of exactly seventeen syllables.

Awards

Your organisation has just won an award. What was it for?

Outside-in

How do outsiders describe your organisation? What do newcomers say? Each can bring an illuminating perspective because they are not immersed in the culture—"acculturated", as the anthropologists say. If you have a chance, ask them.

Amateur anthropologist

What would an anthropologist say about the organisation? Adopt the perspective of an anthropologist and inquire into possible meanings for some of the everyday aspects of your organisation's life. Some of the things to consider would include dress codes, meetings, rewards, environment, language, etc. What actually goes on? What does this imply about the culture? The culture check list (Seel, 1998) may help here.

Body parts

This is a variation of the metaphor approach which can provide some useful information about subcultures. I have used this question with the IT department of a large corporation. I was working with a group of about twenty people who were inquiring into their departmental culture. I gave everyone a piece of paper with the outline of a body on

it. If the corporation were a body, I asked, what organ would the IT department be? The results surprised everyone, including me. There was absolutely no unanimity, which in itself was a significant cultural finding about the sense of identity of the department.

Alien visitor

Imagine you are an intelligent visitor from Mars. You've just been to the House of Commons, which was confusing. You try to think of possible explanations for what you have seen. You come up with a number of hypotheses: it provides custodial care for socially deviant middle-aged men; a place to practice farmyard impressions; somewhere for vagrants to sleep in the afternoon, and so on.... You now visit your organisation. How do you make sense of what you observe? Develop a number of hypotheses.

Organisational simulation

A final approach, used extensively by Adrian McLean, is to invite members of the organisation to participate in an organisational simulation. He uses *ORGsim* (Grinnell, 1983). The value is in the debrief, of course. By looking at the way people organised and managed the tasks required by the simulation (the manufacture of greetings cards) it is possible to expose aspects of the culture.

For instance, some years ago, he ran a simulation with senior executives from a UK motor manufacturer. At the end of day one they had not produced a single greetings card! Instead, they formed themselves into management and union negotiating teams and spent the whole time arguing about conditions and practices.

Seel, Richard. "Describing Culture: From Diagnosis to Inquiry." New Paradigm Organizational Consulting 9 Feb. 2006 http://www.new-paradigm.co.uk/describing_culture.htm

APPENDIX B

Opinion Leader Discovery Guide

Advantages and Limitations of Four Methods of Measuring Opinion Leadership and Diffusion Networks

Measurement Method	Description	Question Asked	Advantages	Limitations
Sociometric method	Ask system members to whom they go for advice and information about an idea.	Who is your leader? Name three people at this church whose opinion you value most in church-related matters: Out of these three people whose opinion do you value most?	Sociometric questions are easy to administer and are adaptable to different types of settings and issues; highest validity.	Analysis of sociometric data can be complex. Requires a large number of opinion leaders. Not applicable to sample designs where only a portion of the social system is interviewed.
Informants' ratings	Ask subjectively selected key informants in a system to designate opinion leaders.	Who are leaders in this system?	A cost-saving and time-saving method as compared to sociometric method.	Each informant must be thoroughly familiar with the system.
Self-designating method	Ask each respondent a series of questions to determine the degree to which he/she perceives himself/herself to be an opinion leader.	Are you a leader in this system?	Measures the individual's perceptions of her/his opinion leadership which influences her/his behavior.	Dependent upon the accuracy with which respondents can identify and report their self-images.
Observation	Identify and record communication network links as they occur	None	High validity	Obstructive; works best in a very small system and may require much patience by the observer.

Source: Rogers 309.

Open-Ended Questionnaire

(This questionnaire was pretested with two individuals. Then, 141 questionnaires were handed out during the morning worship service. Of the 141 questionnaires handed out, 104 were returned during the collection of the offering for tabulation.)

In order to help your new pastor to better understand the communication networks at Long Shoals Wesleyan, please take one minute to answer the following question:

1. Name three people whose opinion you most respect at Long Shoals Wesleyan Church:
    a.

    b.

    c.

Open-Ended Questionnaire Results

Opinion Leaders*	Total Votes	%
A	46	14.89
B	40	12.94
**C	32	10.36
**D	28	9.06
**E	18	5.83
**F	13	4.21
**G	12	3.88
H	11	3.56
I	11	3.56
**J	8	2.59
**K	7	2.27
L	7	2.27
M	6	1.94
N	6	1.94
O	6	1.94
*P	5	1.62
Q	4	1.29
R	4	1.29
*S	4	1.29
T	3	0.97
U	3	0.97
V	3	0.97
W	3	0.97
X	3	0.97
**Y	3	0.97
Z	3	0.97
AA	2	0.65
BB	2	0.65
CC	2	0.65
DD	2	0.65
EE	2	0.65
FF	1	0.32
GG	1	0.32
HH	1	0.32
II	1	0.32
JJ	1	0.32
KK	1	0.32
LL	1	0.32
MM	1	0.32
NN	1	0.32
SS	1	0.32
**TT	0	0.00
**UU	0	0.00

*Throughout the appendix, letters representing opinion leaders are not correlated
**=Board Member

Total Questionnaires Distributed 141

Total Questionnaires Collected 104

APPENDIX C

Pre-Innovation Open-Ended Missional Characteristics Questionnaire

I was in the room to answer any questions about the questionnaire and looked over the answers before the participants left to make sure that they understood the questions.

Questionnaire

Please answer each of the questions as fully and completely as possible.

1. What are the essential characteristics of worship?

2. How does our church encourage the characteristics of worship that you just listed?

3. What is Christian truth?

4. How does our church align with Christian truth?

5. What are ways to take ministry outside of the church walls?

6. How do people who attend our church engage people outside of church?

7. How does our church train people to take ministry outside of the church walls?

8. What are some things you feel like you don't understand about how to minister to people outside of church?

9. How should members of our church community relate to each other?

10. Of the things you listed in question 9, discuss the ones that our church is good at and the ones that need some work.

11. In what ways do the life, death, resurrection and return of Jesus provide the church with a message of hope?

12. In what ways do people encounter hope because of Long Shoals Wesleyan Church?

Questionnaire Characteristics Key

Praises God

1. What are the essential characteristics of worship?
2. How does our church encourage the characteristics of worship that you just listed?

Stands on Christian Truth

3. What is Christian truth?
4. How does our church align with Christian truth?

Engages with Secular Community

5. What are ways to take ministry outside of the church walls?
6. How do people who attend our church engage people outside of church?

Empowers to Disperse

7. How does our church train people to take ministry outside of the church walls?
8. What are some things you feel like you don't understand about how to minister to people outside of church?

Models Exemplary Community

9. How should members of our church community relate to each other?
10. Of the things you listed above, discuss the ones that our church is good at and the ones that need some work.

Hopefully Grounded in Christian History and Focused on the Eschaton

11. What should the hope of the church be grounded in?
12. What is your hope for our church?

APPENDIX D

Semi-Structured Interview Questions

Do you perceive that we have made progress in becoming an outwardly focused church?

What elements largely contributed to or hindered this progress?

As I have been studying our progress to the Promised Land, I think I am beginning to see some patterns. How do you feel about the following statements?

- We are conduits of God's love to those outside of the church.
- Our ministry is wherever we are, our jobs, with friends, etc.
- We must reach out to the community around us and adapt to their culture to reach them for Jesus.
- Changes are necessary:

In what ways did participating with the Promised Land Scout Team help you to see what an outwardly focused church could look like?

What were your expectations coming into the Promised Land Scout team?

How did the experience of the Promised Land Scout Team match your expectations?

APPENDIX E

Opinion Leaders of Long Shoals Wesleyan Church

Church Board Members*

A
- Age: Early 30s
- Teaches Sunday school (20s & 30s age group)
- Profession: School teacher
- Family: Married and has a 4 year old son

B
- Age: Late 30s
- Sunday school superintendent
- Profession: Construction worker
- Family: Married with two early adolescent children

C
- Age: Early 70s
- Trustee
- Profession: Retired truck driver
- Family: Married with two adult daughters

D
- Age: 50
- Trustee of the church and Sunday school teacher to young adults
- Profession: Works for company that manufactures automobile seals
- Family: Married with one daughter in college and two teenage sons

E
- Age: Early 60s
- Sunday school teacher, trustee, and president of the Wesleyan men
- Profession: Works for Duke power
- Family: Married with two adult daughters

F
- Age: Early 60s
- Sunday school teacher
- Profession: Retired school teacher
- Family: Married with two adult daughters.

G
- Age: Mid 50s
- Church board secretary and church pianist
- Profession: Works for an industrial caster company
- Family: Married with an adult son and daughter

H
- Age: Early 60s
- Church treasurer and teacher in Clubhouse ministries
- Profession: Retired
- Family: Married with an adult son

I
- Age: Late 50s
- Sunday school teacher
- Profession: Retired teacher and travel agent
- Family: married with an adult son and daughter

J
- Age: Late 60s
- Profession: Retired school teacher
- Family: Widowed with one son

K
- Age: 43
- Sunday school teacher and vice chairman of the church board
- Profession: Owner of a machine parts distributor company
- Family: Married with two sons in college.

Other Official Leaders

L
- Age: early 40s
- Assistant pastor with primary focus on youth
- Profession: Pastor
- Family: Married with one daughter

M
- Age: Early 40s
- Music Director
- Profession: Factory worker
- Family: Married with two children

Unofficial Leaders

N
- Age: Early 80s
- Retired Factory worker
- Family: Widow with two children

***Throughout the appendix, letters representing opinion leaders are not correlated**

APPENDIX F

Post-Innovation Open-Ended Missional Characteristic Questionnaire

Questionnaire was limited to the missional characteristic introduced, which was "engages with secular community." I was in the room to answer any questions about the questionnaire and looked over the answers before the participants left to make sure they understood the questions.

Questionnaire

The following questions are meant to give another snapshot of where we are located on our Promised Land journey. Please answer each of the questions as fully and completely as possible.

What are ways to take ministry outside of the church walls?

How do people who attend our church engage people outside of church?

APPENDIX G

Letter Announcing the Beginning of the Innovation Meetings

February 14, 2007

Dear Promised Land Scout Team Members,

Several months ago I asked you to participate in a group that I am calling the Promised Land Scout Team. This team will meet to discover God's Promised Land for Long Shoals Wesleyan Church.

The point of these meetings is not to come up with specific programs for our church. Rather, the meetings will provide an opportunity for focused Bible study and discussion in order to answer the question of how we can live out the Bible in our community today. I believe if we allow the Holy Spirit to guide our conversations, we will discover a land flowing with milk and honey.

The next page is a list of the dates that we will meet. All of our meetings will be on Sundays at 3:30 p.m. except for March 4th when we have a field trip planned to visit Bethlehem Church in Gastonia, NC. Please try to make it to all of our meetings, because God's voice through you needs to be heard and you need to hear what God is saying from others.

Blessings,

Pastor Derrick

Promised Land Scout Team

Purpose: Discover God's mission for Long Shoals Wesleyan Church.

Plan: Carry on focused Bible study and discussion that will inform our future actions as a Christian community of believers.

Typical Meeting Outline:

- Read a biblical text and answer the following questions:
  - What is this text saying to us?
  - What personal or church-related stories remind of us of how this text has been lived out?
  - How could this text be lived out in our community in the future?
  - What experiment could we try to live out this text in the community?

Meetings will be held at 3:30 p.m. on Sundays on the following dates with the exception of March 4:

- **February 25**
- **March 4—**Field trip to Bethlehem Church in Gastonia, NC. Meet at the church at 7 a.m. We will attend the 8 a.m. traditional service and 9:30 a.m. contemporary service. During the 11 a.m. church hour, we will meet to debrief and meet with a lay person to talk about the story of Bethlehem church. At 12:30 we will meet with the Senior Pastor. **(Note: If you have any Sunday responsibilities—teaching, music, etc.—make sure that you get someone to cover for you on this Sunday)**
- **March 11**
- **March 18—**No Meeting
- **March 25**
- **April 1**
- **April 8—**No Meeting
- **April 15—**No Meeting
- **April 22—**No Meeting
- **April 29**
- **May 6**

APPENDIX H

Innovations Meeting Plan

Innovation development reminder
Invite people into practices of Christian life, listen to one another's stories, dialogue about the biblical narratives in light of the neighborhood and the changes they were experiencing, and release people into Spirit-shaped experiments (Roxburgh and Romanuk 76).

Guiding questions about innovations

- Is it simple?
- Is it observable?
- Can a person try it?
- What is the advantage to the person?
- Is it compatible with the existing culture?

Attendance record

Members Present*	25	4	11	25	1	29	6	Pre-Questionnaire	Post-Questionnaire
A	1	1	1	1	1	1	1	Q	Q
B	1	1	1	1		1	1	Q	Q
C	1	1		1			1	Q	Q
D	1	1	1	1	1		1	Q	Q
E	1	1		1				Q	
F	1	1	1	1	1	1	1	Q	Q
G	1	1		1	1		1	Q	Q
H		1	1	1	1	1	1	Q	Q
I	1	1	1	1	1	1	1	Q	Q
J	1	1	1			1		Q	Q
K	1	1	1	1	1	1	1	Q	Q
L		1				1	1	Q	Q
M	1	1	1	1	1	1	1		Q
N		1	1	1	1		1	Q	Q

*Throughout the appendix, letters representing opinion leaders are not correlated.

Meeting outlines

Innovation Meeting
25 February

1. Morning Worship—Engage with Secular Community

2. Todd Purvis
    a. Conduits of Love—1 Corinthians 13
    b. We are meant to pass on God's love.
    c. When God's people pass on God's love, churches explode with growth.

3. Sermon Discussion **John 20:19-22**
    a. What is this text saying to us?
    b. Share personal or church-related stories of how this text has been lived out.
        i. Churches that grow have a passion for the Lost.
        ii. Churches are never finished growing as long as there are lost people in the community.
        iii. Developing a Holy Discontent:
            (1) Concerning statistics about Long Shoals Wesleyan Church-Between 2000-2005: 13 people were saved
            (2) Currently, Long Shoals Wesleyan Church's ministries are primarily focused on meeting the needs of current members.
                (a) Rally Days
                (b) Christmas play and cantatas
                (c) VBS
                (d) Summer Camps
                (e) Family Evening activities on Sunday Evening
                (f) Trunk-or-treat
                (g) Youth events
                (h) Revivals
                (i) Homecoming
                (j) Missions Services
                (k) Suppers
                (l) Marriage Seminars
    c. What experiment could we try to live out this text in the community?

4. Passed out information about church visit trip.

5. Passed out survey for team members to use to interview non-Christians. We will talk about this during our 11 March meeting.

Field Trip to Bethlehem Church in Gastonia, NC
Sunday, 4 March

Itinerary
We will attend the 8 a.m. traditional service and 9:30 a.m. contemporary service. Between the 8 and 9:30 services, we will meet with Senior Pastor Dickie Spargo. After the 9:30 service, we will go to Golden Corral on Franklin Ave. and meet with Wendell and his wife to talk about the story of Bethlehem church.

7:00 a.m. meet at Long Shoals Wesleyan
7:45 a.m. arrive at Bethlehem Church
Divide up 2 by 2 to enter the worship service
8:00 a.m. Traditional Worship Service
9:00 a.m. Meet with Senior Pastor Dickie Spargo
9:30 a.m. Contemporary Worship Service
10:45 a.m. meet at Golden Corral to talk with Wendell and his wife.

Goals of the Field Trip
1. Experience a church as a guest.
2. Learn the story of a church that has grown from one hundred to 1,500 in twelve years.
3. Stir up our imaginations about what God could do at Long Shoals Wesleyan.

Notes from Senior Pastor and Lay Couples dialogue
Senior pastor:
- The church is here to reach people. The church is not a country club that only takes care of its members.
- Loving people is our call as Christians.
- Cultivate an atmosphere of experimentation within the church (95 percent of the ministries that Bethlehem has tried have failed).
- Very important to evaluate ministries that need to stop.
- Very important to resource children's ministry.
- Word-of-mouth advertising is one of THE keys to growing.
- If you do what you have always done, you will get what you always got.
- Advantages exist within a small church, but loving people requires us to grow.
- One important step to growing past two hundred people is adding more worship services.

Lay Couple:
- Growth from fifty people to 1,400 did not happen overnight. The key to continual growth is never to stop loving people. If you love people enough, you will always be willing to change for the sake of Jesus.
- Understand that you are always deciding whom you will lose. If you choose not to change in order to reach new people, then you will lose new people. If you choose to reach new people, some current members will leave because they are not comfortable with growth.

- Think: "What can I do for the church, not what can the church do for me."
- Allow people to minister within their giftedness.
- Be willing to start and stop ministry.

Monthly Board Meeting
5 March

Opened the meeting with prayer and then asked for the group to share their impressions of the church visit to Bethlehem Baptist Church.

Innovation Meeting
11 March

1. Morning Worship—African missionaries speaking about being missional around the world

2. Share more observations from our church visit

3. Discuss results from the pre-Christian surveys

4. Discuss
   - What boundaries does the Bible draw for reaching the lost?
   - What are we unwilling to do to reach the lost?

5. Work on details of 17 March, Saturday night outreach service

Innovation Meeting
25 March

1. Morning worship theme: Developing a missional urgency

2. Have opinion leaders read article "Discerning Your Church's Hidden Core Values" by Angie Ward

3. Have opinion leaders share insights from core values article

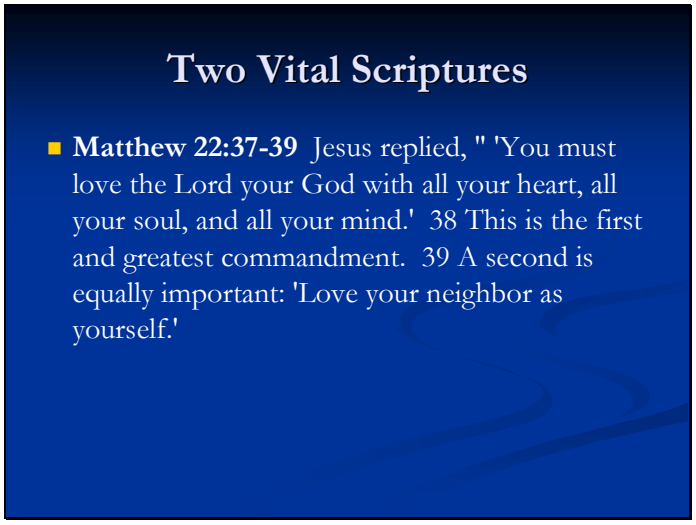
4. Discuss:
   - What are core values?
   - What core values are not:
   - Why are core values important?
   - What are Long Shoals Wesleyan Church's core values?

5. Have opinion leaders read Luke 10:1-28 and discuss the morning sermon and the core values of the 72.

Innovation Meeting
1 April

Slide 1

Slide 2



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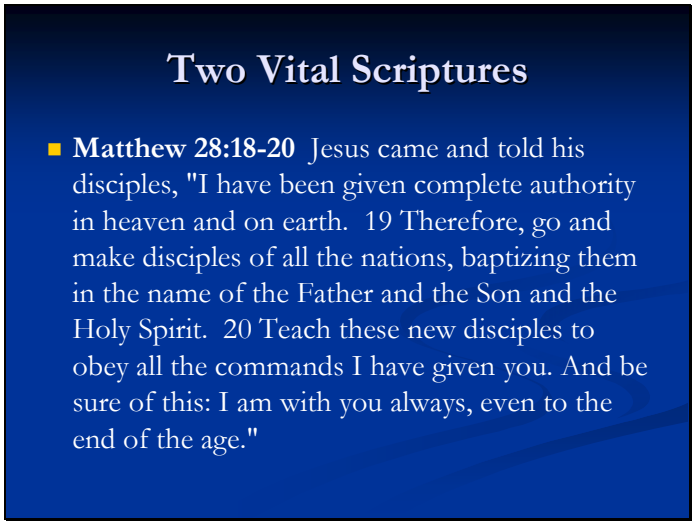


Slide 4

How are we doing?

- Between 2000-2005: 13 people were saved
- Ministries are primarily focused on meeting the needs of current members.
  - Rally Days
  - Christmas play and cantatas
  - VBS
  - Summer Camps
  - Family Evening activities
  - Trunk-or-treat
  - Youth events
  - Revivals
  - Homecoming
  - Missions Services
  - Suppers
  - Baptisms
  - Pastoral care
  - Prayer services
  - Church breakfasts
  - Sunday School

Slide 5

Potentially Devastating Christian Assumptions

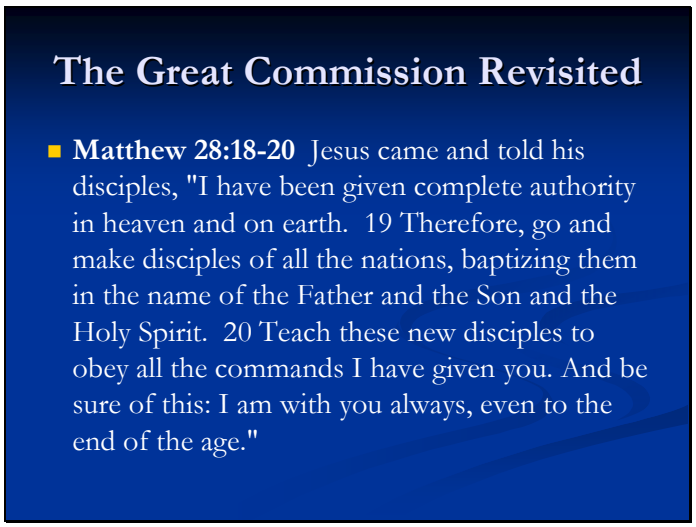
- Buildings are central
- Only ordained pastors do the work
- Church is attractional and extractional
  - Attractional=people only saved in the church building
  - Extractional=don't get close to sinners

Slide 6

The Great Commandment Revisited

- **Matthew 22:37-39** Jesus replied, " 'You must love the Lord your God with all your heart, all your soul, and all your mind.' 38 This is the first and greatest commandment. 39 A second is equally important: 'Love your neighbor as yourself."
- Provides the urgency and motive for outreach

Slide 7



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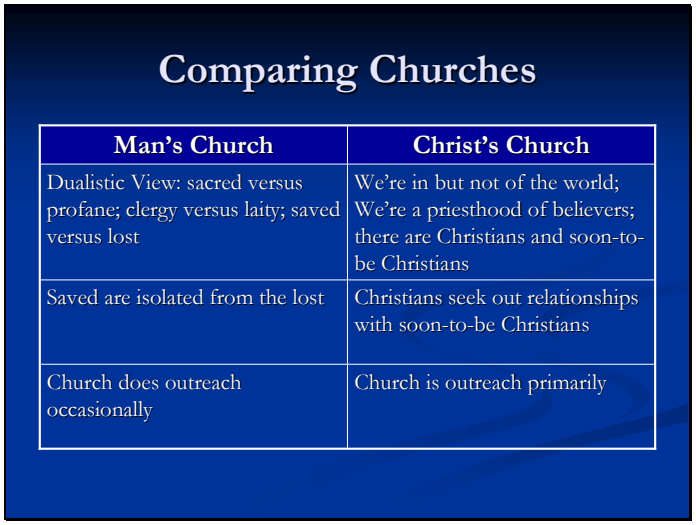


Source: Benrey.

Innovation Meeting
April 29

Slide 12

Comparing Churches

Man's Church	Christ's Church
Members donate money to professional missionaries – most often overseas	Members are personally engaged in ministry among soon-to-be Christians – most often locally
Build a building where the lost can find Christ	Take Christ to soon-to-be Christians by modeling Christ-like behavior in their environment
An elite group living apart from the lost	Submerged among the soon-to-be Christians – like Jesus

Slide 13

Comparing Churches

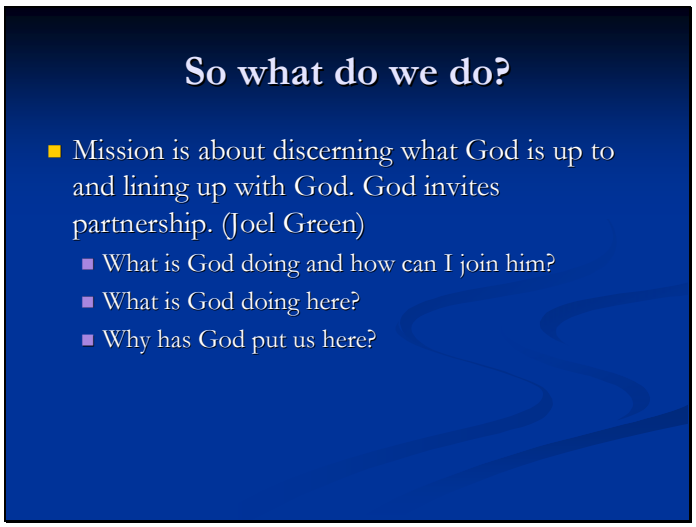
Man's Church	Christ's Church
Pastors and staff ultimately responsible for evangelizing the lost	Each member "preaches" the Gospel – a few use words when absolutely necessary
Church is church, work is work	Work can be a great place to build relationships with soon-to-be Christians
Compartmentalized Christianity – separation of church and state, church and business, church and school, etc.	Apply Christian principles in every aspect of life – continuous "modeling" of Christ

Slide 14

Comparing Churches

Man's Church	Christ's Church
Faith is practiced at the church building during set gathering times	Faith is practiced by groups of Christians – this can happen anywhere, anytime, including church worship services
Clubhouse mentality	Practices hospitality to strangers
Makes little difference in the community	Impacts community

Slide 15



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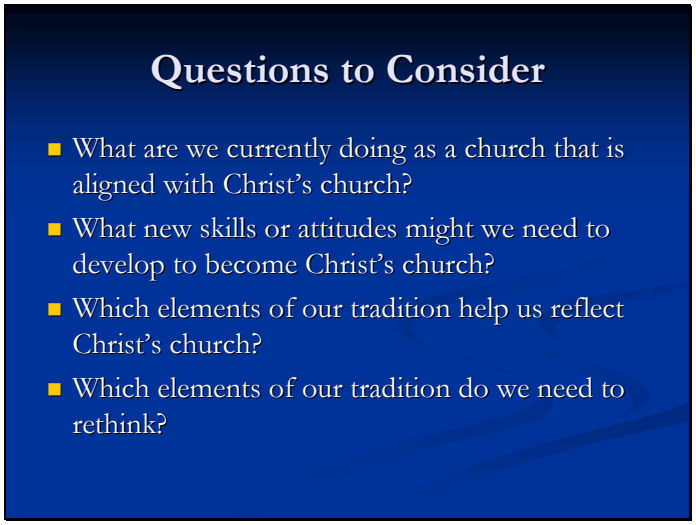

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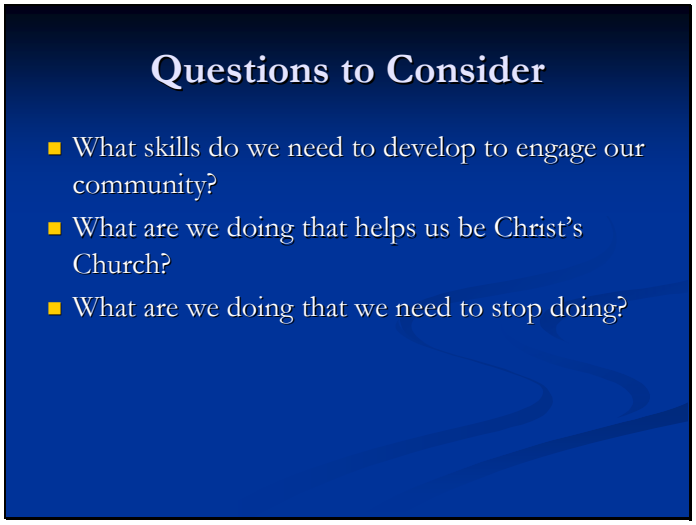

Source: Benrey.

Innovation Meeting
6 May

1. Have the opinion leaders read the following story:

Starting February 25, a group of fifteen spies began scouting out the Promised Land for Long Shoals Wesleyan. Our journey and the journey of the original spies that Moses assembled eerily parallel each other. Our journey and the journey of the original spies revealed both the possible fruits of the Promised Land and some giants lurking that scare us. From our group of spies here are some of the fruitful reports:

- Changes are necessary:
  - Church as we know it will change.
  - Scripture does not change but methods do.
  - When we get so focused on winning people to Christ we are not going to worry about maintaining old church structures.
  - The church messes up doing the same thing over and over, rather than branching out.
  - We need to allow our attitude to change to being more about others. If our hearts and attitudes changed our church would be so much better.
- Outwardly Focused Ministry
  - We are conduits of God's love to those outside of the church.
  - We must reach out to the community around us and adapt to their culture to reach them for Jesus.
  - Jesus reached out to everyone and was criticized for it, so we have a mission to do the same.
  - The Great Commission says go into the world. Our ministry is wherever we are, our jobs, with friends, etc.
  - Don't be distracted when doing God's will.
- Let's experiment.
  - Try two services for a certain length of time and see what happens, see where it goes.
  - Wonderful things are happening. God wants us to get out of our comfort zone.

The report from most of our spies is that they are ready to "take the land," but there are murmurings and complaining within Long Shoals Wesleyan. Most of these murmurings are attributed to the unknown nature of following God into the Promised Land, and some are just complacent having lost their fire and excitement. Some are more carnal in nature; however, we must look past the murmuring and complaining in order for us to enjoy the fruits of the Promised Land.

In the Bible story of the Promised Land, the Israelites eventually made it to the Promised Land, but after enduring the wilderness because of their disobedience. Long Shoals Scout Team is going to write a different story. It is time for us to "take the Land."

2. Discuss the story.
3. Hand out post-innovation semi-structured questionnaires.

APPENDIX I

Field Trip to Bethlehem Church in Gastonia, NC, Handout

Sunday, 4 March

Meet at Long Shoals Wesleyan at 7 a.m. The van will leave by 7:10 a.m.

Itinerary

We will attend the 8 a.m. traditional service and 9:30 a.m. contemporary service. Between the 8 and 9:30 service, we will meet with the Senior Pastor. After the 9:30 service, we will go to Golden Corral on Franklin Ave. and meet with Wendell and his wife to talk about the story of Bethlehem Church.

7:00 a.m. meet at Long Shoals Wesleyan
7:45 a.m. arrive at Bethlehem Church
Divide up 2 by 2 to enter the worship service
8:00 a.m. Traditional Worship Service
9:00 a.m. Meet with Senior Pastor
9:30 a.m. Contemporary Worship Service
10:45 a.m. meet at Golden Corral to talk with a lay couple.

Directions from Long Shoals Wesleyan

321 south to I-85 North to the New Hope Road exit. Turn Left off the highway. Cross back over I-85. Get in your left lane and turn left onto Bethlehem Avenue just after you pass Bojangles.

Goals of the Field Trip

4. Experience a church as a guest.
5. Learn the story of a church that has grown from one hundred to 1,500 in twelve years.
6. Stir up our imaginations about what God could do at Long Shoals Wesleyan.

Homework

Think of questions that you would like to ask the senior pastor and laity.

(Note: If you have any Sunday responsibilities—teaching, music, etc.—make sure that you get someone to cover for you on this Sunday)

APPENDIX J

Pre-Christian Survey Handout

*Homework due for our **11 March** meeting*

Meet with one person that does not attend church and is not a Christian. Ask them for following four questions and write down their answers:

1. What do you want out of life?

2. What are your spiritual beliefs?

3. Why do you think many people don't attend church?

4. If you were to look for a church to attend, what kind of things would you look for?

APPENDIX K

Sermon Series Themes

Date	Title	Missional Characteristic	Scripture
21 January	Living a Life of Worship	Praises God	Hebrews 13:15-17
28 January	Stands of Christian Truth	Stands on Christian Truth	Matthew 22:37-40
18 February	Resident Aliens	Models exemplary community	1 Peter 2:11
25 February	What's the Password?	Engages with secular community	John 20:21
4 March	Heaven in Your Eyes	Grounded in Church history and focused on the eschaton	Philippians 2:17-21
18 March	Don't lay up	Empowers to disperse	Numbers 13
25 March	Go, Get Set, Get Ready	Engages with secular community	Luke 10:1-7
22 April	Discovering the Missional Life: God Speaks-Frequency	Engages with secular community	1 Kings 19:11-12
29 April	Discovering the Missional Life: Crisis of Belief	Engages with secular community	Judges 6:15
6 May	Discovering the Missional Life: Adjust to God's Plan	Engages with secular community	Genesis 6

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